

Prize Essays of the Youth Contest

The World Tomorrow

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No. 1




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THE MIND OF YOUTH

The World Tomorrow, Inc.

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World Tomorrow Discussion Groups

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Under the topical plan of arrangement THE WORLD TOMORROW assembles in each issue the important material of one particular subject. In this way it supplies data for discussion of the elements of our political, social and religious life. Twelve careful studies of the more vital problems of our times are thus made a year. In addition, each month, THE WORLD TOMORROW carries special editorial pages and book reviews.

THE WORLD TOMORROW is a Monthly Journal Looking Toward a Social Order Based on the Religion of Jesus. It is peculiarly fitted to discussion clubs on the campus and in churches as a source of reliable and adequate information.*

Among the 51 Contributors to the last three issues of THE WORLD TOMORROW are J. Ramsay MacDonald, L. P. Jacks, General L. R. Gignilliat, Harry A. Overstreet, George A. Coe, Bruce Bliven, Dorothy Canfield Fisher, Francis P. Miller, Hubert C. Herring, Henry Raymond Mussey, Louis Untermeyer, Carrie Chapman Catt, Harold Laski, James T. Shotwell, Raymond B. Fosdick, Savel Zimand, James G. McDonald, Arnold Wolfers, Grace Loucks, Malcolm M. Willey, William I. Hull and Louise Atherton Dickey.

Succeeding issues will deal with The Philippines, Imperialism, Industrial Conflict, The Policies of the United States in Central and South America, Religious Education, and Propaganda.

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The World Tomorrow

Announces the winning essays in its

First Annual Youth Contest

Class One:

Persons under 25 years of age

First Prize: Betty Webb

is a graduate student in the University of California, studying international relations preparatory to working in the Orient. She has been Council Chairman for the Southern Division of the Student Y. W. C. A. She was one of their representatives at the Nyborg Conference of the World's Student Christian Federation last summer. Three of the Judges awarded first place to her manuscript, another graded it second.

Second Prize: Norman Studer

is an Editor of *The New Student*. He was "born in Ohio. Received instruction in such various educational institutions as the U. S. Navy, Oberlin College, and the late lamented LaFollette Progressive Party. As to plans for the future, he hopes to become educated before he dies." Pending that event he resides in Brooklyn. One of the Judges ranked his essay first and three placed it second.

Third Prize: Hans Heinemann

was born in Lueneburg, Germany. After the war he was employed in Hamburg as a banker. Then he went to London in the same capacity. Now he is working in Wall Street. He spent three unforgettable weeks on Ellis Island.

Fourth Prize: Wallace N. McCown

was born and educated in Emporia, Kansas. He is now a sophomore in the University of Oklahoma. He hopes to be a journalist.

Class Two:

Persons from 25 to 35 years of age

First Prize: E. Merrill Root

is a lecturer on modern literature in Earlham College, Richmond, Ind. His poetry has appeared in many periodicals and anthologies. He has contributed critical articles to many magazines.

Second Prize: Eloise Sutherland Thetford

was born in Dallas, Texas. She studied at Southern Methodist University and the University of Chicago. She is teaching in the English Department of Central Michigan Teachers College, Mount Pleasant, Mich.

Third Prize: Joseph Tatsuro Santo

was born and educated in Tokio, Japan. In 1922 he came to Ohio Wesleyan and in 1924 he entered Drew Theological Seminary, where he is now a Senior. He expects to enter the Christian ministry in Japan.

Fourth Prize: Brent Dow Allinson

"studied and rebelled in Harvard (1915-17), suffered and graduated from Leavenworth as a conscientious objector (1918-20), aided in relieving the desolation of Germany and Austria with the Friends (1921-23)." He is author of *Youth and the Singing Shadows*. He has been very active in the fight against war and in the youth movement.

Honorable Mention: Juliet Reeve

is from the Friends University, Wichita, Kansas.

THE JUDGES OF THE CONTEST WERE:

EMILY G. BALCH, Director of Policies of the Women's International League for Peace and Freedom.

HENRY RAYMOND MUSSEY, Professor of Economics, Wellesley College.

KIRBY PAGE, Editor of *The World Tomorrow*.

BEATRICE PRICE, General Secretary of the Fellowship of Youth for Peace.

HENRY P. VAN DUSEN, of the Student Department of the Young Men's Christian Association.

None of the Judges knew who the writers of the essays were.

Announcement of the 1927 Youth Contest of *The World Tomorrow* will be made in an early issue. Watch for this announcement with the rules and conditions of the contest!

The World Tomorrow

Vol. X January, 1927 No. 1

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The World Tomorrow, Inc.

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The Point of View

THE winning essays in our first annual Youth Contest—for we propose to make this a yearly event—are published in this issue. During the six months since the contest was announced a total of nearly five hundred manuscripts was received, coming from almost every State in the Union and from Hawaii, England, France, Germany, Switzerland, Norway and India.

Concerning the quality of the best of these the reader will form his own opinion after studying the winning essays. A number of really excellent manuscripts failed to receive a prize and we deeply regret that we do not have space to print more of them. An analysis of the poorest fourth-fifths reveals the distance we have yet to travel before we come in sight of a generation which clearly discerns the signs of the times, knows where it wants to go and how to get there. Many of these essays were wholly lacking in significant ideas or literary merit.

The words that best reveal the state of mind of the winners are doubt, dissatisfaction, disgust, bewilderment, hunger, aspiration, determination, trust, hope. There is tremendous significance in the fact that the most alert of our youth are dissatisfied and disgusted with the sordid materialism, bitter strife, shallow optimism and dogmatic intolerance of our more-than-half-pagan society. Complacency is the deadly enemy of progress. Critical-mindedness is an essential characteristic of the builders of a better social order. Many ancient traditions must be broken down and many hoary institutions demolished before the new structure can be completed.

THAT many of the younger generation, in spite of outward evidences of superficiality and frivolity, have a gnawing hunger for reality will not be questioned by anyone who knows them well. The desertion of the church and other organized institutions of religion by large numbers of our most thoughtful young men and women may mean one of two things. On the one

hand, it may mean that modern scientific education creates agnostics and atheists; on the other hand, it may mean that the type of religion presented in many churches and similar institutions is so gross a caricature and is so destitute of real vitality and reverence that it fails to satisfy the hunger and thirst of young people. The latter is unquestionably true for thousands of youth with a deep spiritual yearning.

Several of the winners emphasized the importance of qualitative activity and stressed the significance of small groups of intelligent and devoted individuals. Many of our youth are distrustful of mass movements. Well they may be, because the tendency in America to test success in terms of quantity and size is one of the most dangerous phases of our national life. Efforts to change the campus or community by wholesale methods consume so much time and energy that the qualitative task of completely transforming a few individuals and small groups is left unfinished.

RESENTMENT and rebellion against rigid control by the older generation is voiced by several of the writers. Youth not only desires freedom to experiment in all realms of life, it is taking that freedom. The effort of some adults to dominate and control the so-called youth movement will only widen the breach between the two generations. If mature men and women are wise they will place their knowledge and experience at the disposal of youth and allow the latter to choose as little or as much as seems valid and desirable. The greatest contribution that the elder generation can make to the younger is to encourage it to independent thought and experimentation and to make readily available the experience of the race. Such a policy may be full of peril, but it is certainly full of promise. Indeed it is the only possible way to bridge the chasm between the world that is and the world that might be.

THE WORLD TOMORROW

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The World Tomorrow

A Journal Looking Toward a Social Order Based on the Religion of Jesus

Vol. X.

JANUARY, 1927

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We Who Doubt

Awarded First Prize—Class I

BETTY WEBB

"NOTHING puzzles me so much as time and space; but nothing puzzles me less, for I never think of them." Charles Lamb is responsible for this intriguing paradox, but one of us could as easily say the same thing regarding the attitude of most college students today toward the world in which they live. Certainly no one can maintain with any correctness that students are *thinking*—some are, most are not; they are too busy taking notes and learning them for exams to be *thinking*. However, in those rare moments when we do think, we find ourselves puzzled by nearly everything in the universe.

They say man questions and woman answers with another question. However that may be, our student generation threatens to develop into a huge interrogation mark. We are questioning just about everything there is—and no wonder—people have been telling us such queer things. For a long time they have taught us we could not believe in God and in Science, yet many of us are finding through Science the only "something" in which we can rationally believe. They have told us we could not mix our ideals with practical business and politics; that patriotism meant largely a jingoistic enthusiasm that made one always ready to ruffle up his feathers and fight somebody; that just because we happen to be white and speak English that made us automatically better than anyone else; that Christianity was the thing to believe, of course (safe and respectable and all that), but as for regarding Jesus as an example of one who found Life, and believing that His way may help us in working out our tangle of human relationships—why, it was quite absurd in a twentieth century world!

WE HAVE been born into a world, weary, brow-beaten, tragically bitter, yet with the determination not to be changed. The wonder is that we have not lost faith in life itself during this period of transition, of muddling through. Instead we are restless, skeptical, not knowing where to place our faith, yet half-consciously wanting to find a consistency among these seeming conflicts; a vital relation between creed and deed, between religion and life. We have truly become disgusted with this merry-go-round of history, as the world insists on repeating its same old blunders every

few years. And so young people are questioning old motives, old philosophies, old institutions—and they are perfectly ready to throw overboard anything that refuses to be questioned.

True, we are in a rather destructive stage of antagonisms and immature notions as to what to do next, but out of it all there are a few trends which seem definite enough to set down:

1. There are many of us who want *facts*—we have been running the world on "hunches" long enough. It is a rather staggering thing to look ourselves and the world straight in the eye for the first time; but we can never know what to build until we know the foundations on which we are placing our structure. A vague, diffused goodwill is not all we need;—unless we understand what we and our fellows are like and how we come to be so, unless we know present situations in accurate terms, all our good intentions without intelligence will not go far toward remaking a world that is as badly warped as ours is. We want something definite to fasten our thinking to.

2. We want a *dream*, an *ideal*. Securing the facts, seeing things as they now are does not mean they need always be so. We have been told so often that "this is human nature and cannot be changed," or "that has always been so and always will be," that we are ready to think that *nothing* has always been as we see it now and nothing as we have it now need always be so! In spite of what we are told, in spite of what many facts indicate, in spite of state legislatures, we believe in the evolving, the gradual unfolding and developing of life—the gradual unfolding and developing of our social order—and of God.

Bertrand Russell has said something about reasonable people fitting themselves in and becoming adjusted to the world in which they find themselves; that it is an unreasonable person who thinks he can change the world to suit his own ideas, and that therefore all progress comes through unreasonable people! Youth is unreasonable enough to know the hard, discouraging facts about the world today—to look at them steadfastly and yet say, "Oh, the glory of the years to be, I, too, would labor at their fashioning!"

3. We want to *act*. The accusation that we talk and talk

and discuss and discuss is true. Surely we want to do something about all our fine theories, but the fact remains that we do very little. Do we fail to live up to our ideals because we are hypocritical and have no intention of being or doing what we say? Are we lazy? ignorant? afraid? Here at this point of failure to live out our beliefs we are thrown back to an examination of our personalities and to our philosophies of life to see why they are pale and negative and not vital enough to express themselves in action. How can we develop within us that dynamic, that power which will make us big enough persons to *live* rather than just talk? We are woefully lacking in courage based on real conviction.

4. Here we come to the fourth thing many students are wanting, many without being very coherent about what it is they want—*courage* growing out of a new, vital philosophy of life; and help in developing and integrating our personalities so that we may live up to it.

Many of us have tried the distracting rush of college life and are still in the midst of it—it does not satisfy; if one ever gets quiet enough to realize it, it leaves one perplexed, unsettled, still half-consciously longing for something else. We have become so busy *doing* things that we have ceased *being* anything;—we have missed that strength and calm and power that come from the growing and developing of our personalities; we have missed something which might make us face each day on tiptoe with eagerness, equal to the demands of life at every moment. There are some who are wanting perhaps more than people know to be free from some of the dualisms which ensnare us; to discover that oneness in life which one vaguely feels—the relation between doing and being—between “good” and “evil”—between mind and body or spirit and matter. If organized religion does not help in our search for these very things, then we must look elsewhere.

We are wanting these four things now largely because we are beginning to feel a very real need for them. The generation before us and many of us waded up to our ears into the job of righting the world without even rolling up our sleeves or looking over the situation—no wonder we floundered. This swing of interest toward individual needs is not essentially selfish—it is rather sound; much as humanism is sounder than humanitarianism. It does not mean a waning interest in social questions; rather, it means working out the problems of human relationships with individuals and as each of us is related to them, and not pushing humanity upward in a lump with a sort of detached, theoretical zeal.

THE range of relationships with which students are concerned is amazingly varied. It seems that superficiality is the most shameful and unanswerable indictment to be brought against us. Our interests and minds are as broad as the world—but pathetically shallow. Yet some of us are struggling to get below the surface, which brings us to this:

Most of us have lost the only God we were taught to believe in—which does not mean we are godless or “lost” in a theological sense, please. Our generation is moving out into unexplored areas of thinking and the growing pains are so severe that many of us have decided not to go any further. When we try to see a Oneness in it all, a feeling that “the Universe is One and that it lives,” somebody cries “Panthemism” and declares it to be unmoral. As surely as we

verge on mysticism someone impresses us with the fact that it is unscientific and a relic of superstition. A purely rationalistic philosophy leaves us rather cold and unsatisfied, having no place for the æsthetic part of our makeup. We might like to creep back into the comfortable little shells which we burst out of—but somehow we can’t. Most of us are not godless in the sense of revelling in iconoclasm and atheism, but we doubt. Yet, in our calmer lives, which others hardly see, there are times when we feel we can almost touch the fringes of a deeper Reality which can never be captured and forced into outgrown terms or forms.

There are huge questions in our minds about this educational system through which we are put. A man at this university said only a few days ago, “Students here don’t get A’s if they do any real thinking of their own.” Someone else remarked, “I am so busy learning things that I have no time to understand them.” Somehow life seems very far off from learning on a campus, and always we go home less fitted to handle life as we meet it than before we went to school.

Quite a few students have grave doubts in their minds about fraternities; about the R. O. T. C.; about the miniature war on the gridiron and the mob mind in the bleachers. They seem to assume positions out of all proportion to other things on a campus. What have they to do with education?

SOMEHOW we wish education would help us be the kind of people able to live freely and unafraid in a world of hatred and fear; able not only to ask questions and tear down, but to answer and build up at least a few things; to be people who can live *usefully* in a world of sex-discrimination, class pride, race prejudice, international chaos. We are troubled about these things, because they make for conflict and war, which are a denial of the highest qualities which education and growth may develop in us. We wish, when they hand us a diploma and label us “Educated”, that we were not so at sea on these questions.

Before our generation will be able to live lives which are free, and yet harnessed to do the work of the world, we will have to grow into different kinds of persons. It is going to take people a lot keener about all these matters than most of us are. It is going to take young people who are not afraid to doubt the *status quo* and, furthermore, who will do something besides talk about it—young people who love the going forward better than the place we now are; who love the growing better than what we now are; the seeking more than anything we yet have found. This is the creed of an experimentalist, an adventurer; one who at all costs would go and see what lies around the next corner. And “those who venture take risks, but so do those who do not venture—not the risks of shipwreck but the risks of rust and decay.”

And with this spirit thousands of students are wanting to venture forth, yet without knowing where they want to go—with no real goal. Here we are—with all our doubts, with all our energy and fine spirit of adventure—going whichever way the wind blows—with no determined direction of our own. Do you remember this conversation in *Alice in Wonderland*? It rather characterizes us. “‘Cheshire Puss,’ Alice began, ‘would you tell me, please, which way I ought to walk from here?’ ‘That depends a good deal on where you want to get to,’ said the cat.”

From Genesis to Exodus

Awarded First Prize—Class II

E. MERRILL ROOT

WHAT IS YOUTH THINKING? That is the question which I, as spokesman for the elder wing of youth, must try to answer. But in order to make you realize what I am thinking, I must suggest the social background and the psychological history of my generation, and then state what I believe youth must think (and may do) if it is to remould the world nearer to the heart's desire.

I

THE first great event in the psychological history of my generation was the World War. The physical effect of that war reached us long ago; the spiritual effect is reaching us in full only today. Bodies were shell-shocked in 1917; souls are being shell-shocked in 1927. The spiritual tone of the world is low. The most articulate contemporary Americans, from Mencken to Robinson Jeffers, have an iceberg philosophy. They remind me of that sad (and somewhat brittle) hero of Andreyev's play—the He in *He Who Gets Slapped* . . . or perhaps we might invent for them a play of our own, and name it *They Who Got Shell-shocked*. . . . The thinking of our era is full of the nihilism which followed the defeat of the revolution of 1905 in Russia. Simply compare writers who developed to the full before the war with writers who developed to the full after the war: Wells with Mencken; Shaw with O'Neill. Our best writers of the contemporary instant are men who insist on the sick headache that follows the orgy. Their glory is their grim analysis of symptoms; their folly is their broken-spirited insistence on the fixed futility of trying to get well. The contemporary soul talks like a phonograph record of the babble of shell-shock.

But there was a second event in our psychological history which, for a moment, lifted the soul. That event was the Russian Revolution. The Russian Revolution was like a great free wind from the steppes blowing into our stuffy room; it shook pictures on the walls, it scattered cobwebs or papers on the desk, it made delicate souls sneeze . . . but it was both tonic and tocsin. It was like an earthquake, too, that seemed to rock the economic continent of capitalism whereon crawling, cooped we live and die. We who were then in the flush of youth realized the emotional content of Wordsworth's lines:

"Bliss was it in that dawn to be alive,
But to be young was very heaven! Oh! times
In which the meagre, stale, forbidding ways
Of custom, law, and statute took at once
The attraction of a country in Romance!"

Generous youth—radiant, romantic, and (it may be) ridiculous—foresaw at once the final conflict and a New Moscow descending out of the heavens. The sun of America's intel-

lectual firmament at that time was *The Liberator*; and few youths of any age have had a sun that gave more brilliant light and more genial heat. The creative impulse, incarnated in revolution, bore up against the collapse and catastrophe of war. Bliss was it in that dawn to be alive!

But alas! *The Liberator* seemed not so much a sun as one of Swinburne's *Songs before Sunrise* . . . a "sunrise that did not turn up." The World Revolution halted in Germany and faltered in Hungary. The final conflict was only a primal skirmish. Revolution in Russia turned from the glamorous activity of overturn to the slow, realistic activity of construction and reconstruction. In Italy the counter-revolution found its dynamo and symbol in Mussolini, and middle-class youth donned the black shirt and started on the old road that leads to Rome. Instead of youth's shattering the world to bits and then remoulding it nearer to the heart's desire, capitalism steadied the cracked and rocking world—and repatched it farther from the heart's desire. Reaction, triumphant behind bayonets where bayonets were needed (as in Hungary and Italy and West Virginia), and triumphant behind philosophies of fixed futility where only nihilism was needed (as against the intellectuals of America), settled down to make money and organize empire.

AND so we come to the present moment in America; the moment when the disillusion and depression of war approach their flood in the soul, and when the tonic and tocsin of revolution approach their ebb in the soul. Scepticism, despair, the æstheticism of the ivory tower, an attack not upon the causes defeating democracy but upon democracy itself, a general vulgarization of Nietzsche in the interests not of the Superman but of the Hyperman, become the drift and drive in the philosophy of young, thinking America. Philosophers of decadence reign supreme and scarcely challenged—from H. L. Mencken (whom one may define as the brilliant phosphorescence of the corpse of capitalism) to E. Haldeman-Julius, that Main Street Nietzsche, that Chautauqua Voltaire. *The Liberator* has gone out like a brilliant meteor; and *The New Masses* cannot retender the first fine careless splendor. Men worship a new star whose name is *Mercury*. Everywhere yea-saying is out of fashion, and faith and love are called sentimental, and creative activity is sneered at as futile. Everywhere men make a creed and a faith of doubt, and are sceptics of all but scepticism. The prevailing philosophy is the hard realism of the cynics of Nero's time—the philosophy of men who rationalize their own impotence.

The poetry of Robinson Jeffers offers perhaps the boldest expression of our contemporary nihilism and the clearest proof of its contemporary popularity. Young intellectual America has within the past year acclaimed Jeffers as a great poet. He evidently sings in tune with our spiritual

tone. And when we go to his poetry what do we find? Bold, open propaganda for a view of life—and what a view of life! It is, in its grand serenity of sadness and its black belief in the chaotic and unconscious mechanism of the cosmos, Lucretius done into Californian. Or one might describe it as mineral Buddhism. Human life, to Jeffers, is indeed “an unprofitable episode disturbing the blessed calm of non-existence.” Humanity is a brawling breed, “a clever servant, a terrible master,” a “trap that caught . . . it is said . . . even God when He walked on the earth.” Consciousness is but a word spoken by silence to express itself for an instant, but quickly fading into the blessed quiet of eternity. Revolution, protest, the dear love of comrades, science, consciousness—all these are ephemeral and inane. Only God is worth seeking; and God seems to be mineral. He is best suggested by vast “formless and multiform” forces—tides, clouds, stars, rocks, mountains, and (above all) ice. Jeffers’ Millennium (which he seems to regard much as St. Augustine regarded the City of God) is that inverted fairy-tale of science, the ice-age. Peace, purity, silence (i.e., the virtues of the broken and the weary) are the attributes of his God. Yet human beings can approach God in this life not only by realizing the ice at the heart of the Universe, but also by imitating the bleak, irrational violence of cosmic forces (not of sunlight, but of earthquake and volcano). Great, mad violence for its own sake—incest, murder, etc.—is one avenue to God. Jeffers’ ideal seems to be to become first a volcano and finally a cold mountain or a sheet of ice. To which the answer is simply that apart from consciousness a mountain is no more majestic than a mole-hill. Yet this mingling of asceticism and orgy—this insistence on a mineral Nirvana—intrigues young intellectual America! It is the lowest cycle of the Inferno of our psychological history. We end (like Dante’s Lucifer) in ice.

Such is the genesis of our present psychology; and the genesis suggests an exodus. For our psychology has grown cumulatively bleak as the realization of the continent and climate of capitalism, and of the collapse and catastrophe of war, have become cumulatively clear. Our modern nihilism, in so far as it signifies anything, signifies only one thing: that the soul cannot longer find health—or even life—in the present economic continent and the present spiritual climate. We are about ready for some exodus into a new continent of society and for some new Columbus of the soul.

II

WHAT, then, should youth believe, and what must youth do, in order to realize a new heaven and a new earth for the old hell and the old earth?

First of all, we need in America a new spiritual climate. The idol-smashers, the sceptics, the deniers, the nihilists, have indeed been necessary dynamite in the hand of God, blasting out the foundations of the future. Honor to them, and—“Only where there are graves can there be resurrection.” They are just now the most reactionary force in America, far more dangerous to the future than such crude obstacles as militarists, chambers of commerce, or Ku Klux Klans. Mr. Mencken’s “Truth is the most convenient lie,” his assurance that we can never change what he calls the “practical joking of God,” his “The immortal proletariat

. . . will roar on, endlessly tortured by its vain hatreds and envies . . . and made miserable and sordid by its degrading hopes . . .” are worth more to capitalism than an army of incorruptible mercenaries—or of corruptible congressmen. (That is why Mencken’s supposed “iconoclasm” is so popular in a conservative country). Jeffers’ advice to his sons to realize that America is inevitably hardening into empire, and that protest is only a bubble in the cooling ore, and that the only good is to live aloof on mountain tops (his quaint architectural fancy in ivory towers), is worth more to imperialism than a billion dollars or five acres of machine-guns. Dreiser’s brooding Titan melancholy and agnosticism of all beyond the senses; Cabell’s collection of the beautiful bric-a-brac of the ages and his conviction that it has no place (save to be broken) in the jostle of contemporary life—what are they but capitalism’s sappers and miners of the soul? All of them are merely the spiritual climate—the fogs and rainbows—the cyclones and mournful rains—of the continent of capitalism. But a new continent will have a new climate.

CAN we have a new climate without a new continent? Never wholly, and not permanently even in part. But capitalism is not, today, a healthy unit: there is something else forming within and above it. And the new world or age which is forming may be farther advanced than we imagine: it may near its articulate hour. It is time that this new continent which is forming produced its climate; a climate of yes for no, of faith for doubt, of creation for criticism, of joy for melancholy, of sun for moon, of life for death, of science for impotence. Let youth break its ivory towers (never very pleasant so near the Chicago stock-yards and never safe in an age of great guns and international war), and build the city of the dear love of comrades. Let youth stop buying *Prejudices* and write its own *Postjudices*. Let youth close its ears to the suave emasculating elegancies of aestheticism and stammer (if it must) its own rude gospel of the romance of reality. Let it turn its back on the cloudy Eldorado of the Hypermen and rear a “heaven in hell’s despite” on Whitman’s foundation: “I will accept nothing that all may not have on equal terms.” Let youth be a spiritual sun burning away the fog and night of nihilism.

The first sign of a new continent will be a new Columbus; and he will seek passage to the new India in the *Pinta* of a new philosophy. And his appearance will have a quickening effect upon the disintegration of our present continent; life is full of curious action and reaction; the very appearance of a new philosophy (which is at first a mere sign of the break-up of the *status quo*) will in itself hasten the break-up of the *status quo*. In the beginning is the word. But the word becomes flesh.

THE first step of youth, then, is to state clearly and brilliantly that thinking like Mencken’s is the mere indigestion of capitalism. At once the doubt and dismay that paralyze or seduce thinking youth today will be like the castle of Giant Despair, through the open door of which a man could walk as soon as he believed and dared and willed. Out we shall walk into Whitman’s “huge and thoughtful night”, under the “wide-flung sky”; and there can build like free men, patiently, grimly, with no illusions of easy

Millennium, the world of economic justice and spiritual freedom. We shall transcend the equal follies of optimism and pessimism; we shall transcend good and evil in the synthesis of creative joy; we shall be sad optimists and gay pessimists.

WE KNOW that our elders have bequeathed us a terrible world; that is a reason for changing it. There is no profit in quarreling with the dead—even when they are still alive. Let us be of such a character that our descendants shall not think of us as we think of our ancestors!

But we can never fully attain nor permanently retain this new spiritual climate unless we can eventually base it on a new spiritual continent. Youth would, indeed, be foolish to have a philosophy of faith in the social continent today—which by its very nature produces the earthquake and volcano of war, the deserts of race-hatred, the swamps of ignorance, the floods of crime. To have faith in such a world would be monstrous—if it were even possible. But it is not possible. Youth once had faith in such a social continent; youth once (all save a few of us) accepted a war

to make a world safe for such a continent . . . and the war changed the soul to a "phonograph of horror" . . . the war made the night of nihilism in which youth gropes today. There is no permanent hope of a better spiritual climate except for a few strong souls, until from "wreck and sediment" we complete a "fairer world". We must, then, as intelligent youth, oppose in thought and action such manifestations of the basis of our present world as war, race-hatred, poverty, industrial tyranny; and yet we must realize that these are but catastrophes, bleak, barren peaks, deserts and dismal swamps, that are all the inevitable attributes of the underlying economic continent. Youth must fight all these, for in fighting them we fight their source; yet we must be radical in the original sense, realizing that Hell (like nettles) lives not in stalk, but in root.

Youth's task, therefore, is a diversity in unity; a new culture, founded on a new commonwealth. Youth must be at once Columbus and Whitman—seeking a passage to a physical India and (inseparable from it) passage to a spiritual India.

For Those Who Are Dissatisfied

Awarded Second Prize—Class I

NORMAN STUDER

IF IT IS youth's privilege to be dissatisfied with the ready-made world which he inherits, there is no more appropriate time than the present for exercising that purging prerogative. We need dissatisfaction. Its value in America increases in proportion to the growing power of the prevailing order—a competitive social order whose cheapness and vulgarity are matched only by its brutality and smug sanctification of the money-making urge. If Henry Thoreau, a hundred years ago, was impelled to revolt against the ideals of neighbors who were preoccupied with "getting a living and keeping it", what shall we say of a younger generation that remains passive when the ideals of Business have saturated a majority of such institutions as the Church, the College, and the State? The young person who is alive intellectually will identify himself with the tradition of revolt which runs as a scarlet thread through American history from the generation of Emerson to that of Randolph Bourne.

The youth who identifies himself with this tradition will do well to take extended inventory of the times in which he lives. To what elements of past revolts should he hold fast? What currents of contemporary thought are worthy of emulation? Into what new channels should this stream of dissent be diverted in the future?

From his immediate predecessors in this tradition the young person inherits little more than a doubt. The burst of dissatisfaction with American life that burgeoned ten years ago has almost spent itself.

Its quietus in political life came with the "return to normalcy" in 1920. The youth who came of age after the War heard its dying gasp in La Follette's campaign of 1924; he repeated the trust-busting slogans of 1912 and earlier with

little gusto, knowing them as part of a crusade that was dead.

The simultaneous literary movement achieved less futility. Its keynote was self-expression. Expression of the self's revolt against the dullness of village life, against the confining code of puritanism, or the rapine of machine civilization. In a large part this movement has "spoken its piece." Most of the authors who compose it repeat themselves in their heyday of success. *New Spoon River* duplicates, but does not transcend, *Spoon River*. Sherwood Anderson, perhaps the greatest figure of the group, repeats over and over the burden of his earlier books. Those writers, preoccupied with social life and manners, write extensive variations on *Main Street*; they continue the delectable diversion of spanking the bourgeoisie; those, such as Anderson, who plumb the depths of individuality continue to discover there chaos and frustration.

SO FAR the inventory reveals nothing new emerging from the modern revolt against philistinism. A dissenting fringe of reformers and authors has long featured American life. The latest outburst has been much more wide-spread, but little more fruitful, than those preceding it. It has neither suggested practicable social reorganization nor shown a way of life for the individual in the present competitive order. What better solution have the modern revolters to offer us than Thoreau's escape to Walden; or, if we have not the spirit to defy the world, Henry Adams' Oriental passivity?

Here is a situation that should give pause to the young rebel. Somehow the walls of America have proved impreg-

nable and are not like to fall before any mere additional trumpet blast of ours.

A generation that witnessed the disillusioning post-war period; that is becoming conscious of itself amid the complacent materialism of the Age of Coolidge, should be ripe for a movement that is not avid for immediate returns; that has less of the reformer's emotional fervor and more of the scholar's desire for understanding. Perhaps from this generation will emerge a group of young people who will aim, first of all, to chart the immense complexity of America. We are ready for a "Youth Movement" that moves mentally in a vast effort to know America first.

Such a "Youth Movement" would appreciate Matthew Arnold's plan for more intelligence and would try to see America "as in herself she really is". Instead of shouting with the smart iconoclasts, "How obscene is Methodism! how ridiculous the yoke!" the youth would quietly set about to find out exactly what in itself this thing Methodism really is; examine the social soil that gave it root in England; inquire into the reason for its rapid growth in America. All the problems of American life would present themselves similarly as challenges to intensive study.

BEFORE the youth shapes his program of action for a better world tomorrow he will probe longer among today's roots. And instead of consuming energy rushing about forming committees and sub-committees to chant in unison, "Let us be brothers to the Russian, the Pole, the New Zealander," there will be set a less vague and pretentious goal. How, the youth will ask, can one pledge oneself to brotherhood with the Russian before one has been brother to Dostoevski, to Tolstoi, to Gorki, and to the post-Revolution writers; without having communed understandingly with Karl Marx and Bucharin? Discussion, self-expression—what has the average youth to discuss, to express besides a cosmic but misty urge to do good? New Zealand and Poland must wait until we have cultivated the gardens of ourselves. To do this properly it may be necessary to stress discipline. But it will not be the sort of discipline the older people advocate; rather a discipline born of self-liberation; a discipline invoked to protect the fruits of rebellion.

Already there are lusty beginnings to which the youth may turn for suggestions. Here and there thoughtful men have for years been grubbing away at our present order with the patient dynamite of intelligence. Such men as Truslow Adams, F. J. Turner, C. W. Alvord and C. A. Beard are throwing new light on American history, revealing it as a ceaseless interplay of social groups rather than as a divinely ordered process. Lewis Mumford, a modern Ruskin, reads the history of our shortcomings and achievements as a nation in our architecture. Van Wyck Brooks and V. F. Calverton are daring, as no other literary critics have dared, to explain our writers in terms of the society that shaped them. Stuart Chase and other young economists have stripped their science of its baggage of abstract laws and text-book explanations in order to come at the economic process itself—to "take it apart and see how it works." Separately, without conscious program; without propagandistic intent, or realization of common purpose; these men are laying the solid groundwork for a movement of regenera-

tion that will eventually succeed in transforming American life, if transformation is possible.

THE demand for youth to come to grips intellectually with his environment touches him at his weakest point. Product of a superficial elementary school, confused more than educated by our antiquated college routine, he is projected into a hurried world that affords little leisure for study, with a surface grasp of many things and mastery of none.

Is it merely a coincidence that minority groups of college students are showing in various ways an urge to know thoroughly; or do they sense this need of a new radical approach to the problems of America? At any rate, there are the faint beginnings of a demand for better education. In some groups it takes the form of a demand for a more efficient curriculum; elsewhere students are roaming out into the market place to educate themselves in the facts of our industrial life.

In 1924 Dartmouth students, after studying various systems of education, demanded an overhauling of the curriculum. Other groups followed with similar surveys, at the Universities of Oregon and Nebraska, at Rutgers, Bowdoin, and Haverford. In other institutions students are criticizing tasteless teaching, demanding abolition of the slavish routine of compulsory lecture attendance. And to what end? To lighten the burden of study? No. These students are rebelling against the educational system because it interferes with their attempts to utilize their four years in making at least a modest beginning in understanding the significance of the past and the possibilities of the future.

ANOTHER significant trend in other colleges is the student effort to infuse education with the blood of reality by summer work in industry. If this movement continues, we have a guarantee that colleges will no longer be monastic medieval retreats, but will participate in shaping the course of society. Various types of students have gone into industry in the past four years. The following report on a project sponsored by the Evanston Interdenominational Conference is a quite representative one: "A variety of experiences was reported. Some of these students had become for the time being sheet riveters, warehouse truckers, waitresses, apprentice bookbinders. Others had worked in construction gangs, in paper box factories, in canneries, in printing establishments and in automobile factories."

It is interesting to read the resolutions these student-workers drew up at their Conference: "The college strike-breaker was denounced. The action of students in underbidding the wage rates of local workers with families to support was deplored. It was felt, too, that if the professors of sociology and economics were to spend a fair share of their time as manual laborers they would be better qualified to teach industrial ethics. This suggestion was unanimously extended to include college pastors and religious workers as well. The profit motive in industry was condemned without a dissenting vote. It was held to be essentially un-Christian and the root of many economic evils."

Of course these resolutions are the least valuable feature of the movement. The most significant thing is that students are beginning to use what John R. Commons calls the "dig it up" method of learning.

YOUTH is not so prone, these days, to throw itself headlong into causes, and that is not to be deplored. For all the old causes are in need of a thorough renovation, and for that the acid of skepticism is indispensable. It would be unfortunate, however, if mere negativism resulted. It is by no means the ivory tower that we advocate. Rather the thing Harry A. Overstreet meant when he suggested that youth "grow the habit of critically examining basic assumptions." There are, he said, "basic assumptions everywhere—in the newspapers, in the churches, in the home, in politics—assumptions that underlie the things that people

think and believe and do. The first step towards gaining an intelligent grasp of one's world is to discover and question those basic assumptions.

"That is what the world, despite itself, is forced to be doing today. It is at work with a number of the assumptions that almost brought our civilization to wreck. What are these assumptions? Why did they almost wreck our civilization? What are the new assumptions that must be formulated and believed in if a wholesome civilization is to be achieved?"

Youth Dares

Awarded Second Prize—Class II

E. SUTHERLAND THETFORD

LIFE is a tragic, glorious adventure, a gallant, heart-broken gesture. Deep in the heart of youth burns the question—what, after all, is the goal of the adventure, the significance of the gesture? At the long last what will it all mean? Perhaps a world where every little child shall live in the sunshine of love, where Goodness, Truth, and Beauty shall not be empty, glittering words but living, throbbing, pulsating realities; where "every life shall be a song"? Perhaps a dim twilight world, after the fires of hate and lust for power have burned out the high courage, the thrilling faith of man, and have left only the cold grey ashes of defeated hopes, of dead dreams? Nobody knows, nobody can know.

Life is so desperately hard. So long we have been groping our way blindly, with broken, bleeding hearts and bodies; so long we have struggled to conquer this old world and claim her in the name of humanity. Today as never before even dreamed of we do have control of the natural phenomenal world. We sail her seas, delve deep into her hidden riches, scale her highest mountains, make the desert bloom like a rose, tie together the very ends of the world—in a very real sense have dominion over earth and sky and sea. And what does it profit us?

We have so cluttered the stage with machinery and properties that there is no longer room for the actors. We travel in luxury beyond the most extravagant dreams of our fathers, and each year thousands of people are crushed, maimed, killed by those very machines. Tall skyscrapers yearn toward heaven—skyscrapers whose steel bodies have been forged from the very bodies and souls of men. All over the earth wonderfully intricate and complicated linotype machines are printing—what? Salacious, sordid gossip, hate-engendering propaganda.

In hundreds of laboratories consecrated men seek to check the ravages of disease. In hundreds of laboratories eager men seek new poisons, new gases, new and yet more terrible devices for killing their fellow men in the next war.

Our treasury is filled with gold; and each year thousands of little children die of hunger. Our orators roll under their tongues the syllables "democracy"; yet Riverside Drive and Third Avenue never meet, Sheridan Road and Halsted

Street are ever strangers. Our preachers wax eloquent as they talk of the "brotherhood of man," but we still have Jim Crow cars and the Ku Klux Klan flourishes.

We carol "peace on earth, good will toward men," and are so embalmed in party politics, so smugly self-satisfied that we refuse to take part in any organization designed to establish harmony among the nations.

"Education is the hope of the world," we proclaim, and our schools teach us everything except the one thing that we need most to know—how to live together.

And right there seems to lie the crux of the whole matter. Our amazing mechanical technique of control has so far outstripped our social development that we are the victims rather than the directors of our scientific knowledge. We make things, things, things—marvelous, intricate, almost incredible things, but we haven't the technique for making this a joyous, beautiful world. With a wistful yearning youth broods over the torn, wracked world. The call of brotherhood, of justice stirs us like "the cry of bugles going by." The tragedy, the stupidity, the cruelty, the apparently futile but nevertheless glorious striving of humankind rouse us to a white heat of desire. Gladly and with abandon would youth fling itself into the cause of making this a real home for all the children of earth—a place of light and happiness, a land where every man could live beautiful, happy, and free; but always, always there come these questions: What can we do? How can we do it? Only a baffled silence answers us.

Some there are who have panaceas to offer, so that often, driven by the desperate urging of Life's need and by our own vivid desire to be of help, we blindly consecrate ourselves to these partial schemes of salvation. However, when we climb the mountain of dispassionate reflection and stand still under the silence of a million stars we know in our hearts that these schemes are but partial, superficial and temporary; that they no more heal the wounds of the world than would feeding candy to a child victim of malnutrition cure him of his ills. The candy might tickle the youngster's palate, and undoubtedly we would get a glow of satisfaction out of his pleasure; but the source, the cause of his weakness, would remain untouched, unhelped.

Nor is youth any longer willing to take refuge in the "easy speeches of cruel men," to rest on the feather-bed of glib phrases—"finite mind cannot comprehend the infinite," "whatever is is right," "all will work out in the end." There is an immediacy, a poignancy about the heartbreak, the weariness of the world that can no longer be met by merely verbal answers, however shining they may be. Youth is not derisive or flippantly contemptuous of the "faith of our fathers", but it has *had* to let much if not all of the old theology go. Through the long night of cosmic evolution we have groped our way blindly, feebly, stumblingly. Now—almost miraculously—the incandescent light of scientific knowledge has been turned on us and for the first time we are seeing our world and each other as we really are. As a result the emphasis has been changed, and not metaphysical but social problems challenge and claim the loyalty of young hearts. In the days when man shifted the responsibilities of life on to the Absolute, when he was concerned primarily with rationalizing the *status quo*, then it was natural that he should wage hot disputes about the "entrance of evil into the world", spend endless time in trying to explain how evil *can* exist in a world created and dominated by an all powerful and all good force.

Today, consecrated to the belief that this growing, changing world of ours can be made a better, happier place in which to live, we are interested in evil and sin not as a riddle to be explained but as a problem to be solved. First Causes do not seem nearly so vital as Present Conditions. While we walked in the dark we thought that we heard a step just ahead leading us on, guiding, directing us. To that unseen presence we attributed wonderful powers—wisdom, strength, love—all those powers the need of which we felt so keenly. Now the light of scientific truth has revealed to us that there is no guide leading us surely, that the footsteps are our own, that when we stop, they stop.

Some, blinded and frightened by the sudden glare of this new knowledge, have tightly closed their eyes and are trying to recapture the old sense of confidence and security in the unseen guide. But youth, which above all is infinitely courageous, is facing squarely the new situation. It isn't easy. There was a marvelous sense of comfort, or support, in that old world view. But if the old securities have gone there has come in their place something very beautiful, very sustaining. A wonderful and very real sense of the brotherhood of man has been born in our hearts. In our need we have turned to each other and have found an answer that will stand the pragmatic test of experience. No longer do we expect a *deus ex machina* to resolve our difficulties for us. At last we have taken on our work, assumed our responsibilities. We don't look for sanctions beyond our immediate experience, nor rely on a "Reality Back of the Universe." It's our job; it's up to us to make this a good world and a joyous.

What is the creed of modern Youth? "I believe in the moral obligation to be intelligent. I believe that through the cooperative effort of all men a good world may be realized." Knowledge we must have to give us poise, clarity of vision, understanding. Because it understands, Youth does not hate. Once see how a person, an institution, a cause "got that way" and all the bitterness and resentment vanish. "To know all is to forgive all." Cooperation we

must have. There are no spiritual Robinson Crusoes. All that we say, all that we do, all that we are, have significance only in terms of social response, social stimulation. The way of salvation may not be travelled alone. Together we shall climb the hill into the glorious sunshine of Universal Love, or together we shall sink into the swampy darkness of futilitarianism or spiritual inertia. There is no guarantee as to which we shall do, but Youth claims the right to believe, and asserts its faith that we can "shape this world nearer to our heart's desire."

The old securities have gone, the panaceas have shown themselves to be empty phrases; but the values, "the ancient beautiful things," have remained. So long as there is trusting love in the eyes of a little child, so long as a man counts friendship higher than gold, so long as there are windswept hills and nights of frosty stars, so long as love and loyalty, friendship and kindness are in this world, just so long shall youth count life worth while and strive to make these values universal.



—From the Fort George Lantern.

The Use of the Fifty Percenter

Awarded Third Prize—Class I

HANS HEINEMANN

BY THE standards of the Better America Federation or the National Security League I am but a fifty percenter, perhaps even less. I have been in this country but four years and can never be elected President. Perhaps it is presumption to try to tell my impressions about this country.

My cradle stood in that part of Germany once inhabited by the fierce Saxons of the days of Charlemagne. I come from a family that has been prominent in local affairs for a century, that was well-to-do and cultured. The town in which I spent my early days was one of those very old and quaint places with narrow, winding streets, indelibly stamped by the ages that had lived and died there. My education was not neglected, and extensive travel through Europe served to round it out. I belonged to the *Wandervogel*, a section of the German Youth Movement, and in the free and unconventional companionship of this group I learned to look for the beautiful in life and nature, to get joy and happiness out of being alive.

Then came the war, and the course I should normally have followed was totally changed. After the agonized suffering of the war years and the gnawing starvation of the after-war, it seemed to many of us that the last word had been written in a great tragedy. No matter how one worked and suffered, all seemed vain. To stay on in the country which had nurtured one seemed to serve but one purpose: to bury the dead and to sing Ase's Dirge for the stricken land. It was too hard for youth. In the spirit of adventure, with the purpose of starting all over, I took boat and came to America.

FOR several years I have been reading the books of Europeans on America, a literature which seems to spring up like measles. One group of these books is highly laudatory and sees in America the realization of all Utopias from Plato to Wells. The other group has nothing but sneers for everything that is labeled American. I must say that to me most of these books are just so much trash. America is neither heaven nor hell—whatever else it may be.

To the young German coming to America there is a great lack of things which he has been accustomed to look upon as the heart of beauty. The skyscrapers of New York look down arrogantly and oppressively at the foreign intruder that walks in their shadow; Broadway at night is a spectacle which his wildest imaginings had never conjured up; the long, straight avenues losing themselves in the distance suggest infinity to him; the American home is a combination of tricks and contrivances which must be studied before it can be operated. Mass—power—mechanical genius—organization—endless resources! Such are the things that bear down upon him. But where are those places like Chartres Cathedral which seem the very incarnation of beauty? Where the grandeur of Cologne and the brilliance of

Siena? Where can he hide away in walled towns like Rothenburg or Carcassonne or Aigues Mortes? Where are the charming, narrow, winding streets, born of cowpaths centuries old,* like those of Hildesheim or Rouen? Where are the castles like the Wartburg or the Burg at Nuernberg? The mellowness, the redolence of age and tradition, and with that great beauty and much loveliness, are missing in the new land.

There is also to him a vast difference in the character of the people. The German seems to work on a sort of huge family idea; the American is almost hostilely individualistic. The German likes to be soft and sentimental; the American practices hard realism. And those American women! They seem to be independent beings that somehow contrive to remain feminine and receive the attention and homage due a queen. To the German, life in America seems cold, unfriendly, heartless, cruel, inconsiderate. After a time he sees decided advantages in American individualism; still he retains a feeling that comparatively the people are "hard."

And after some years here, what of the country now? I cannot deny that it has opened new horizons to me. In literature I have added Galsworthy and Dreiser to Thomas Mann and Rolland; Eugene O'Neill to Toller and Kaiser; Cabell to Keller; Strachey and Bradford to Stefan Zweig; William James and Santayana to Goethe and Nietzsche; Henry Adams to Spengler. My reading list has added *The Nation* and *The American Mercury* to *Das Tagebuch* and *Die Deutsche Rundschau*. The theater of New York offers as much if not more opportunity for seeing great plays than any in Europe. Musical opportunities are as rich in New York as anywhere in the world. In short, America is not the intellectual desert I had imagined.

That again does not mean to me that America is the pattern for the world to model after. American politics interest me but little, perhaps because I know so little of them. On the whole it seems that there is hardly any vital political thought in the country. American radicals would be English Tories. Similarly in the labor movement. The mildest European labor men would be "bolsheviks" here. American family life seems to be disintegrating from the national philosophy of individualism—perhaps for its own good.

On the other hand, America has the enormous advantage of being young. Most of the things that strike Europeans as strange are due to America's youth. If America is cruel and cold, it is the thoughtlessness of youth rather than the deliberation of age. If America is overflowing with humbug and mountebanks, it is because it likes to play and experiment rather than have a fixed and ossified world. If America is trying to isolate itself from the rest of the world, it is because it is not sure of itself but fears its inexperience. If its young people seem to be running about aimlessly seeking the Golden Fleece in strange ways, it is

* In Boston!—THE EDITORS.

because the country has no definite philosophy or standards. Youth! That explains so much! It accounts for the boundless horizons Americans conjure up for the things they work in, the obsession for everything bigger and better, the unending enthusiasm bordering on frantic hysteria, the inexhaustible energy with which they attack their problems. Youth—strong, violent, impatient, impulsive, likewise cruel, selfish, timid and bragging. And because of its youth I like America. Its spirit is more alive than old Europe's; it is wider awake, and while it lacks the wisdom of age it enjoys fully the strength of youth.

AND because I like America I am grieved at some of the things that appear to be making headway, dangerously so. Why do Americans have a single good word to say for war and armaments? Why do they still see these damnable evils in a silly, romantic light? They have not witnessed the heartrending agony of decimated villages, weeping mothers, and broken-down wives and children. They have not experienced the wiping out of practically all companions of schooldays that were a few years older. They have not gone through weeks and months of biting starvation, the loss of all their savings, the tortures and uncertainties of inflated currency. Must Americans experience these things on themselves, on their youth, before they call a halt to the slaughter method of settling international disputes? Or do they want to reap a similar crop of hatred as did militaristic Prussia?

Why is America bowing more and more to national gods? America is a great country, perhaps the most powerful in the world today, but has it learned nothing of the effect of arrogant nationalism? That Chicago sheet *Liberty* (save the mark!) screeches worse than anything in pre-war Europe. American school children are being reared in a narrower nationalism than were the Germans. What does the K. K. K. signify but mean and silly national superiority?

Why does not America learn more tolerance? Has it never heard of Dreyfus and Russian pogroms, of inquisitions and auto-da-fés? Why is America so hostile to the immigrant, branding him as inferior, excluding often in the most heartless manner the closest relatives, deeming that hell on earth, Ellis Island, a good enough place for the "foreigner"? Why must the yellow races and the black races constantly be insulted? How can such devilish barbarism as lynchings or the "third degree" be permitted to continue as a stain on the country throughout the world? Intolerance makes no friendship and solves no problems.

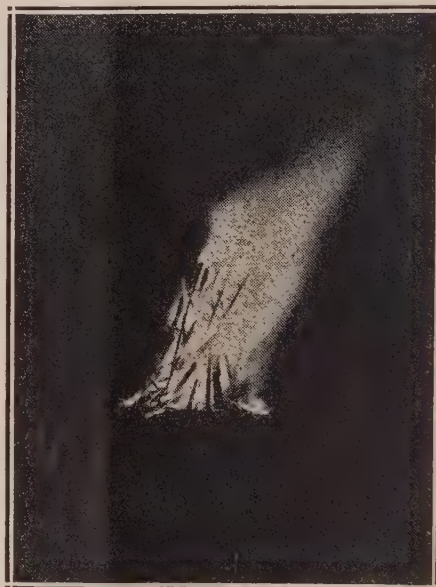
Why cannot America be more friendly? Sometimes it seems to me that they have all gone to school with the traffic cop that is not happy unless he has a victim to "bawl out". So many people in the huge metropolis that are lonely and thankful for a friendly word, but they usually see set jaws and cold eyes and a hard mouth. And instead of finding companionship with the living and understanding American life, their only refuge is to the kindness of the dead—a Tolstoi or a Spinoza.

I LIKE America. It offers many opportunities which mean much to me. I like Europe, too. I have been back twice in four years and hope to go back often, unless I am compelled to swim across the great pond. Europe has its peculiar fascination and beauty for me, which I hope not

to miss. So I suppose I am a fifty percenter. Yet I wonder whether I am wholly without value. Europe today does not understand America and is coming to hate and despise it. America knows but little of Europe and resents this. Is it not possible that the "fifty percenters" can do more for a better understanding than others?

Likewise I think that I might be useful in other ways. I have grieved greatly to discover that so many Germans coming to America adopt ideals of simple business success (not an American ideal, but the business man's ideal throughout the world) and forget what they might do for their new home. Germany is proud of her Goethe and Heine, Beethoven and Wagner, Koch and Einstein. It has sent here exiles of unsuccessful revolutions who were aflame with indignation against all oppression, who were determined to "strangle the last tyrant with the guts of the last priest." Ought not Americans know the great ideas and world thought that came out of Germany? And who is a better interpreter than the "fifty percenter" that knows both countries?

Presumptuous enough to believe a "fifty percenter" of some value to this country, I humbly suggest that perhaps I may be just as important for the America we are building as any hundred percenter. And may I hope that I shall not be deported for such heresy!



The Fires of St. John—a symbol of youth.



On the hike.

Junge Menschen, Nov., 1926.

East, West: The Twain Shall Meet

Awarded Third Prize—Class II

JOSEPH TATSURO SANTO

IT WAS about six years ago when I left my dear home land, Japan. I remember the sorrowful and anxious voice of my mother, the encouraging cheers of my friends, the whistle and departure of the steamer and the arrival in this land. But those are the things of the past, and what constantly attracts my attention is the vast and wide civilization of the West. The magnificent buildings that tower in the air, the broad and clean streets that stretch out like white ribbons are the object of surprise and admiration to the stranger. A fast and roomy express train took him through vast mountains, fields, great farming areas and industrial cities, finally bringing him to a little college town in the Middle West. All of these gave him a splendid surface view of Western civilization.

THE WEST AS SEEN BY THE EAST

The elective system of college subjects, the friendliness between professors and students, the wonderful libraries where volumes and volumes of books are kept, the magnificent gymnasium and the athletic field, where many exciting basketball and football games are held, aroused his admiration when he compared these things with his native alma mater, of which he was very proud. As he visited American homes he was compelled to acknowledge their supremacy. The broadmindedness, generosity, frankness, culture and refinement of the people, and the splendid family system, presented a new vision of life to him, who always had been taught to be suspicious of strangers. A newsboy in a street corner told him of his ambition to go to college. An office girl told him of her study of voice culture in the evenings. And when he came to see the high position of women in domestic, economic, and social life, he condemned the custom which keeps his girl friend in his motherland from ever stepping out of her home. One summer when he was in Washington, D. C., he had the great honor to see the President, and to shake hands with him. He could not help thinking of the political system of Japan, for he had been taught that he would be stricken with blindness if he looked upon the Emperor. And when he visited the Eastern and Western states, and observed the prosperous industrial and agricultural condition of the country, he was reminded of the economic and financial conditions of his own country, where people are always complaining of bad and difficult times.

So much for the outward civilization of this country. He then came into contact with the Christian church as revealed by the splendid cathedrals, the clergy's solemn and dignified manner of conducting the service, and the beautiful and inspiring music of the choir. He also found the real Christian spirit manifested and revealed in every form of life—economic, social, and political. His mind went back to the stone idol which he used in his worship at home, a superstitious, ascetic, and fatalistic religion of Asia. To him these

were the glimpses of Western civilization that took possession of both his mind and soul. He took off his kimonos and wore Western clothes. He threw away his wooden shoes and wore cow-hide shoes. He gave up his rice and ate bread. Everything Western he loved, and everything Eastern he came to hate.

For a time he was a strong lover of the West, fascinated and attracted by its vigor and strength. This condition of his mind, however, did not remain for long. The days have gone and the years have passed; his college days have fled, sometimes in joy and sometimes in sorrow. He began to notice the rush and push of daily work, the excitement and agitation in the business, social, industrial, and political world. He wished he could have some quiet and relaxation. He missed the meditation and contemplation which he used to enjoy in his native land. One day he was taken by one of his friends to the Art Museum of the metropolis, and there he discovered that the Western mind enjoys strength and vigor in art. He found that the people of this land love physical force expressed in nudity, but he could not find the softness and grace of Eastern lines and figures which he used to admire. He was reminded of a criticism of Michelangelo's work, that his women are too muscular and masculine. A little later he began to understand that this holds true likewise in religion, in government, in business, and in industrial life. He thought of the history of Christian propagation, marked by wars and massacres, as well illustrated in the Crusades and the Spanish inquisition, after the simple teachings of Jesus had been organized into Western Christianity. The missionary movement appeared to him to be a sectarian work of spiritual aggression. The progressiveness, aggressiveness, and the fighting spirit of the Western civilization appeared to him as the chief characteristic of Western government, for when he traced the history of the West from Alexander down to the present time, he did not find a peaceful period longer than sixty years. He thought of the spirit of industrial and business life as power, force, efficiency, organization, restlessness, and aggression.

THE SOURCE OF TWO CIVILIZATIONS

Then his thought carried him back to the source of Western civilization, to the ancient Greeks, who struggled and fought with the rough sea and who overcame it through vigor and force. He was reminded of Homer, who praised and sang of Neptune. To him Roman civilization was nothing but the fruition of this process of growth. The adventures and struggles upon the sea were the factors that shaped the Western civilization—of Italy, France, Great Britain, and even Germany. And struggle was the source of group action, scientific progress, business development, efficiency, power, vigor, and strength of the West.

Then he turned his thought to his Eastern civilization, and the foundation upon which it was built, and he found

quite a contrast between the origins of the two. Eastern civilization is not that of the sea, but of the land, hence its ideal is not that of struggle and strength, but of leisure and meditation. The people of the East did not struggle or fight as the Greeks and the Romans used to do, but they depended upon the benevolence of nature, which led the Eastern mind to thankfulness and timidity, to passivity and not to aggressiveness, to the ascetic and not to the athletic, to conservatism and not to progressiveness. In a word, Western civilization is the civilization of strength, power, aggressiveness, and progress, while that of the East is that of gratitude, benevolence, timidity, and conservatism.

He adored the West, but he could not love it wholly; he hated the old-fashioned civilization of the East, but he could not despise all of it. For some time there has been a great struggle in his mind as to whether he should stick to his familiar civilization of the East or whether he should learn to adopt the character and manners of the West. As he has struggled with the problem he has come to realize that there are both good and bad in each civilization. He was no longer the lover of the West nor of the East, but he became the lover of both East and West, and he whispered to himself that West is West, and East is East, and now I love them both.

IS THE UNION OF THE TWO POSSIBLE?

His ideas and thoughts, however, even though they were rather conservative, could not stand still. He learned about the Japanese exclusion law, he heard the jingo's talk about war between the United States and Japan, he read a very exciting book dealing with the international relation of these two nations, and in his heart he learned the beautiful poem of the sympathetic poet. Many people asked him if timidity could stand with aggressiveness, if the conservative and the progressive would be able to come together. They said to him that the East and West are so different that they could never meet. But he wondered why a quartette sung by different voices in different tunes could harmonize into beautiful music; he thought it strange that the orchestra, and the brass band, and even the jazz band could give good music though produced by so many different instruments. He was fascinated to see that the combination of yellow and blue gives beautiful green, and red and yellow gives orange. He wondered how a man and woman could love each other when the characteristics of each are different. There seemed no reason, then, why East and West could not and should not come together. He was reminded of his school days in Japan when he was taught again and again by the American teachers that out of one blood God created all the nations. Kipling regretted that "The East is East and the West is West, never the twain shall meet." But he believed that they would meet, not because of the fact that they are alike, but because of their difference, one active, aggressive, progressive, and the other passive, timid and conservative, one the masculine and muscular, loving force and vigor, the other the feminine, loving gratitude and grace.

THE FACTORS THAT PROMOTE AND PREVENT THE UNION

East and West will not meet if they go in different

directions. The band players follow the direction of the conductor. Two can not cooperate unless they strive for the same goal. The stars of the sky revolve around the sun, each moving in its own orbit. He was reminded of the ancient days when people thought that the Romans were the rulers of the world and the Jews were outcasts, and when these two races were unable to come together. So it was with East and West. The insistence on physical superiority—racial, economic, and social—would hinder a union. Religious and spiritual pride would further check the growth of fellowship and brotherhood. Superiority and inferiority are facts, for there are no two nations under the sun equal in power and strength any more than there are two individuals exactly the same. But he was convinced that real superiority admits the superiorities of others as well as its own inferiorities. To root out the mistaken idea of superiority from our mind is to understand others. One time he was asked by one of his college friends, if there are street cars in Japan, and he knew a Chinese girl who could not tell the difference between the colored man of America and the Hindu of India. How can people understand other races, their conditions, characteristics, and their needs, when they do not even know a simple geographical situation? He could not help condemning his fellow countrymen who taught him only narrow and selfish nationalism, blind patriotism instead of brotherly love among nations.

CHRISTIANITY IS THE ESSENTIAL POWER

To him the essence of Christianity which inferior and superior races are eager to learn more about at present is not only that of the fatherhood of God and the sonship of man, but it is also that of brotherhood of men. During the World War of 1914, on the border line between French and Germans, a severe battle was fought one night. There was the rattle of machine guns and the roar of cannons. It was one of the most terrible scenes a man can imagine, and the moon was casting her silvery rays upon the battle field. A wounded French soldier was dying. With his failing strength he crawled out of his trench. He met a German soldier who was also wounded severely. The French soldier asked the German soldier for some water, and the German gave him the last drop in his canteen. The French soldier returned thanks and in a feeble voice said, "You have fought for your fatherland, and I fought for my motherland, but we have failed to fight for our brotherland." Christianity places more emphasis on brotherly love than any other religion in the world. To cast away all the mistaken sense of superiority, to seek to understand other peoples, to have friendly feeling toward others, and to root out the sense of hatred is not sufficient to bring all the nations together; we must add brotherly love. The whole world is a precious diamond, that shines and gives brilliancy only when each facet shines. No single facet of the stone can give all the light, glory, and the brilliancy of the whole stone, and no nation alone can show the brightness and glory of the whole human family.

East is East, West is West. One differs from the other, but they will come together when each nation believes in Jesus from whom all ethical and moral codes can be taken, upon whom all social principles can be built, and by whom the supreme love of humanity is manifested and revealed.

Elders, We Ask: Why?

Awarded Fourth Prize—Class I

WALLACE N. McCOWN

WE ARE thinking—*Why*: Why are we, the youth, condemned as wasters and loafers, as being shallow-minded and immoral, money spenders and atheists?

Pick up a daily or small country newspaper anywhere in the United States and you will see, in some form, a condemnation of the youth of today. Of our disrespect of law, our lack of religion, our dress and many things far more personal.

How can you, fathers and mothers, wonder what goes on in our minds, the minds of youth, when it is your very selves who do our thinking for us? You send us to school, your school, which is managed and run by your instructors and your professors. The courses of study, the text-books which we use, are laid out and selected by your own agents. Then you condemn us for carrying out your wishes. Why?

We study government and law. Their fine points and weaknesses are pointed out to us. We lose our old ideal of their perfection and with that naturally a certain amount of respect. We read the newspapers which are supported by your advertising and subscriptions, which are read hungrily by you as well as by ourselves for news of political graft, murder, great robberies, fiendish crimes and divorces.

We study the sciences, chemistry, physics, zoology, botany and many others. These courses are recommended to us by you. They are taught to us by a series of laws and theories which are based on facts concerning material things. We are required to learn these laws; to believe them. Our old beliefs in the Bible, which we have coveted since childhood, begin to crumble and fall from us. We fight as a man drowning. We do not know which to accept, your God or your teachings. Your teachings seem more sensible, as they are based upon material things, things which we can see and feel. Your God is abstract. We accept your teachings and in so doing become atheists in your eyes. Why?

In your schools we are required to study logic. We learn to think in a logical manner. It becomes a habit. Then you say to us that this is right or that is right. We ask you—why? You answer, because we say it is right, because it was right in the past, because we accept it as right. Could any student of logic accept that as an answer? After being in your schools, where our very being is saturated with doubt of old ways, methods, theories and beliefs,—How can you ask us even to consider such an answer, much less accept it? Yet you do. Why?

YOU tell us we are wasters of time, money and energy. But show us one, just one, of yourselves who is not a waster in a greater or less degree. To be sure there are some of us, even many of us, who are wasters to an extent necessitating our departure from school. But for every student who leaves school for this reason there are five, yes, fifty, of you mothers and fathers who are failing in your positions in the home and business. When this disgrace, as

you call it, happens to you, we merely take over that part of the load which you have failed under and try to help you carry it. We do not criticise you and even go so far as to defend you against criticism. Yet you criticise us as wasters. Why?

You say that our clothes are indecent. Yet are they not the exact duplication of your own with the exception of color combination and a little more extremeness in pattern? In your schools you teach us to appreciate beauty. Would the youth of today look beautiful in the dull drab patterns and colors of your very conservative clothes? No dark, depressing colors become a countenance overflowing with joyous anticipation of the great game of life. Does not the lithe, energetic, active body of youth look awkward and crude when its muscles and freedom of action are con-founded by superfluous, unnecessary garments?—which even you are beginning to acknowledge useless and to discard, in order to gain the freedom which you know your body needs, and in order to give you that self-assurance which only a neat appearance can insure?

YOU say we trifle with love. Meaning the so-called “petting parties,” we suppose. Yet you discourage us from early marriage, in reality from marriage at all, with your petty fusses over the breakfast tables, with your wrangles in the divorce courts. You interpret your little dissatisfactions with your married life in such a manner that they appear gigantic. You take all of the real romance and sacredness out of love and instead make it a hard, cold, business arrangement. Can you wonder that we seek a taste of romance, of love, that almighty instinct which was grafted into us by yourselves, before we find ourselves tormented by the same dissatisfactions with which you keep us from marriage? Do you forget so soon your own youth? Why?

You say we are jazz crazy and dance mad. What is your wish when your mind has been crowded and confused with conflicting emotions, when your muscles have been withheld from the natural desires for a considerable period of time? Would you not like to forget your confusion and ease your cramped muscles? You may do this by a walk and the theater, or you may have a round of golf and then a game of bridge. But you must remember that you have passed the age when you love violent exercise, when you long for the poetry and rhythm of weird, colorful music. They are balm for the tight-strung nerves of youth, while the milder and quieter pleasures of the mature serve their purpose equally well in a far different manner.

WE STUDY business methods and business administration in your schools. On completing these courses we come to you for positions; you call us “numskulls” and say that we have wasted our time at school, that we know

nothing of business. Why, then, do you not organize your school system in such a manner that we may gain practical knowledge, which will be of value both to you and to ourselves, instead of ridiculing us for our lack of knowledge which is a result of your own carelessness? Why do you give us vivid dreams of possibilities of success on completion of courses prescribed by you, and then shatter these dreams by refusing to give us even a mediocre position in your business organization? You say you want experienced men. Pray tell us where we are to get this experience which is so precious to you?

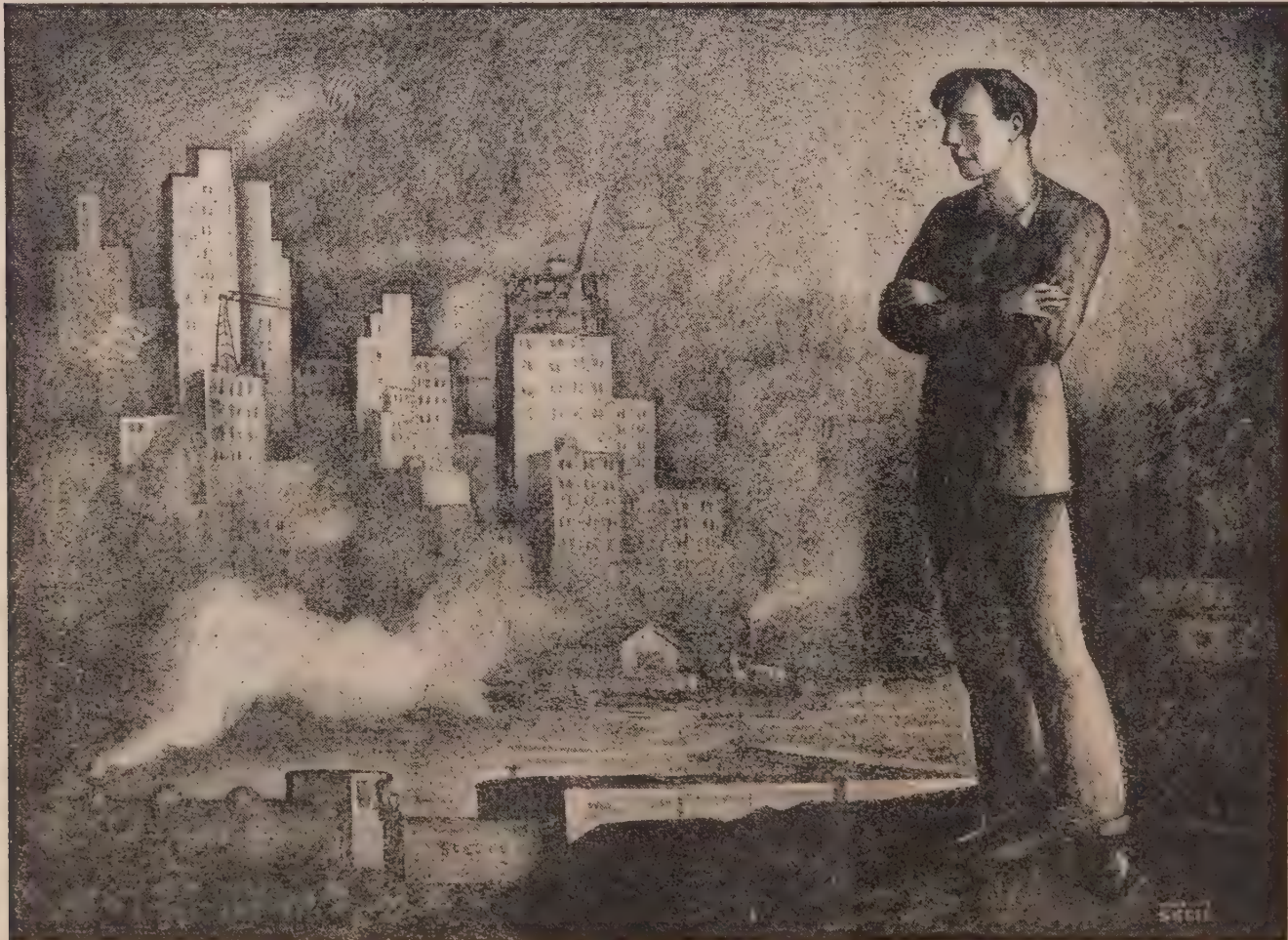
Have we not aped and imitated you since the day we were brought into this world? Have we not, since we were tiny tots, been trying to do the things you do, and in the same manner in which you do them? Have we not mimicked you as to manners, dress, even as to oddities of speech? Have you not inculcated into our beings the desire for learning, for beauty, for social prestige, for good living and for financial success? Have we not to the best of our ability fulfilled your desires? Is it any fault of ours if your teachings are contradictory and we accept those that seem more sensible to us? When you weigh contradictions in your own mind do you not make a definite conclusion as to which you will accept? You teach us to think for ourselves, yet you criticise us for so doing. Why?

Why don't you stop for a moment and refresh the memory of your own youth? If you have always accepted the beliefs

and customs of your elders you may assume the critical attitude which you take toward youth. But if you have not done these things we ask you—Why and by what right do you condemn us?

THE youth of today refuses to become your mental slaves. You made mistakes in your day. We do and will make mistakes, but we have problems far more difficult to overcome than those which confronted you in your youth. We today acknowledge nothing as impossible. You scoffed at the idea that man would some time travel in the air. We are striving for success in lines of thought and research of which you had never heard in your youth. We will have to deal with national and international problems, some of which you have tried and failed at, some of which neither we nor you can foresee. It will be the youth of today who will put into practice, if they are ever put into practice, your ideals of world peace, of a fair non-corrupt government and political system. It will be the youth of today who will be the great artists, thinkers and statesmen of tomorrow in spite of your harsh criticism.

So let us live according to our own standards, let us seek and learn the truth, let us think our own thoughts and make our own conclusions and judgments. It is youth who must care for the future. We do not fear it; we look forward with eagerness for the battles with the great problems which we know will confront us.



The Long, Long Thoughts of Youth

Awarded Fourth Prize—Class II

BRENT DOW ALLINSON

IN OTHER times and civilizations than ours the thoughts of men and even of young men have gazed upon the baffling, wonderful cyclorama of human life, fascinated by speculation as to what impels it, what forces drive it on through mists and perils and adventures numberless, "what immortal hand or eye dare frame" its fearful destiny. All but universally they have hit upon a notion of God as a kind of invisible impresario or super-showman who shifts the scenes, rings the curtain up and down, plunges the stage in light or darkness, and more or less benevolently and mercifully determines the march of history and the incidents of fate.

Any adequate discussion of the thoughts of Youth ought, therefore, to begin with some comparison of their thoughts of God of today and yesterday, some notice of what has happened to God. On this point more than on some others one can speak with some assurance, for the most astonishing contrast is apparent upon every hand. "In 1850," says Mr. H. L. Mencken, "fully 75 per cent. of all adult Americans had some sort of formal connection with a church; in 1926 the largest percentage that even the most romantic ecclesiastical statistician claims is less than 50." We suspect that, so far as the younger generation is concerned, the percentage is less than half of that. To those who have eyes to see, it is evident that young men, and even young women, of college age and college experience, do not think of God naturally or sympathetically. He is more than a stranger to them. They do not think of turning to Him, and far less to any ecclesiastic, for comfort; even in some emergency or disaster they would not, I think, call upon Him to deliver them from evil, or temper the wind or the sharp sword of grief or retribution. They know that life is hard, and lonely, and mysterious. They are far too proud, too contemptuous, too analytical, too suspicious of anything that savors of evangelical or propagandist "bilge and blather," and too imbued with the attitudes if not the austere nobility of science to accept any such Comforter or Bogey.

THE more philosophical of my generation are inclined to dismiss God altogether as nothing more than a convenient verbal abstraction, useful in Presidential proclamations, a word without meaning, or, at best, as being a kind of algebraic abbreviation or exponent of the Moral sense of the time,—of any time, raised to infinity; and they explain the crimes which have been perpetrated in His name by this analysis.

To most young men today, moreover, it is a very vivid recollection that God and His patrons flourish most vigorously in time of war; He appears to have been the first and last line of defence and the Chief Auxiliary of the War-makers. The Lord God, they say, in all history has been primarily the Lord of Hosts, and His disciples and ministers

and chaplains in one or another form of ecclesiastical jazz have chanted themselves and the credulous onward to war and—like the Piper of Hamelin and his flock—into the mountain of Death. It is a fair question, then, that Youth is asking when it queries: Would war be possible for modern men without God to bless and support it? And it is a fair answer when it says: Probably not, unless some other Dogma should usurp His place.

FROM this the question follows logically: Does the repudiation of war and the war-system involve of necessity the repudiation and disestablishment of God? To my certain knowledge many young people are asking that question to-day. I have often heard the observation made that China for centuries was enjoying the refinements of art and literature and civilization while Europe was sweltering in religious barbarism; and that China never believed in God in its Golden Age. So far as God concerns them, then, He appears to thousands of young people to-day—more particularly in Russia, Mexico, China and India—as a rhetorical abstraction, an obscurantist Bogey and a kind of Super-goblin invented by older generations and deliberately used to cow the superstitious and the young into moral and physical—or, rather, immoral—submission.

He is, furthermore, everywhere a bulwark of privilege. In New York, His churches are built in order to increase real-estate values in their neighborhood; money for them is frankly raised with this appeal. In the Balkans, His churches and churchmen are the patrons-in-chief of racial and national animosities, of plutocracy, privilege and persecution. He has always been on the wrong side in every great historic controversy; He was against the slaves in their battles for liberty, against free and popular education, against democracy and republicanism, against extension of the suffrage, against women in their long struggle for recognition of personality and equality of right. He stands against the health and quality of posterity to-day in His execration of birth-control and even of divorce. As He was for the geocentric system of patristic theology and "thundered in the Index" against Copernicus and Galileo and the moving planets in their rhythmic courses around the sun, so to-day He is unequivocally for the present egocentric economic system with its apotheosis of private property and "squeeze," and against the prophets of co-operative ownership and endeavor; and He opposes with His deific thunders all the moving leaders of Humanity in their struggles towards the light of justice and peace. Not until God is exiled beyond the clouded thoughts of men will they be able to believe, and act on the belief, that death and sin and greed and war and pain in childbirth and disease and poverty and injustice *are not inevitable*. Not until then can

they effectively labor for a free social order and a Beautiful Freedom.

II.

Before the World War the idealistic thoughts of Youth were principally directed into two divisions—those which were concerned with the spiritual life and those which dealt with the hard realities of the individual and social life. For convenience these two categories of thinking were seldom allowed to come together,—by virtue of the influence of Catholicism and of the decayed legacy of Puritanism. We knew these phenomena by the generic names of Christianity and Socialism. The antithesis, real or implied, between the two movements was, towards the close of the epoch, resolved and refined by the intelligence of those who fostered what was called Christian Socialism—to the enhancing of the values of each.

Since the alarms and excursions of Armageddon the confused and groping thoughts of Youth, so far as they have not surrendered to downright cynicism and materialist go-getting—and very many have—may be considered to divide into two similar though not as yet antithetical categories. For Man seems to be not merely Aristotle's "State-building animal" but also a God-devising vertebrate, a dreamer of Utopias and a doer of iniquity, who progresses backwards in spite of his own diabolical ingenuity. The divisions into which Youth's idealism, so far as it has revived from the all-but-mortal blow inflicted by quixotic Wilsonian liberalism and the academicians of America, may be conveniently called the Youth Movement and Communism, respectively.

The latter, which might appropriately be called Prussian Socialism save for the fact that Russia and not Prussia has been the stage of its execution, is an attempt to apply the approved spirit and technic of bourgeois *Realpolitik* to social reform. Like Hindenburg or Mackensen or Joffre, it practices "strategic retreats." Its ethic is a military ethic; it believes in ruthless party discipline; it fully believes that ends justify means; it does not believe that means alter or destroy ends. Most of the parents and precursors of the rising generation have systematically acted on those principles, while the clergy and the moral loud-speakers kept up a kind of impotent and increasingly hypocritical ballyhoo against them. Thus the infatuated "realist" Bolshevik youth of to-day are direct and legitimate heirs and practitioners of the civilization whose everlasting destruction they have vowed. This is by all odds the greatest irony of the age; if one listens attentively one can hear the old, quarrelsome gods chuckling together over their nectar in Vallombrosa. Yet, undeniably, the Bolshevik movement has many virtues. They are the virtues of the occident. It knows what it wants. It is unimpeded by enervating reverence for established traditions and prescription of authority. It has an indefatigable, dynamic energy which commends it to the admiration of many who temperamentally or ethically and philosophically distrust it.

THE Youth Movement is an experience, primarily an æsthetic experience, and a demand for further experience, by those whom the exigencies of modern life have starved, in more senses than one. It is like the hunger of parched soil for rain, of an artist for creative fulfillment, of a woman who longs for a child, of the soul for integration,—for the right to live, to share in what Bernard Shaw

would call "the Evolutionary Urge." It is not merely an echo of Keats' immortal cry: "Oh, for a life of feelings rather than thoughts!" It is closer to Thoreau's demand that a man should cast his life, not his ballot merely, into the scales against injustice and stupidity.

III.

Of the many practical efforts in co-operative action into which the Youth Movement has fructified, in Germany, Czecho-Slovakia, Switzerland and other countries, there is no space to speak here. Those who wish to be informed should read the organs of the Movement, in English the *No-More-War* monthly, published in London; in German, *Vox Studentium*, *Junge Menschen*, *Vivos Voco* and a number of other papers.

In the United States, least of all the nations, is the revolt of youth perceptible. For one reason, because we have not met material defeat or suffered under the oppressive laws and conventions which have burdened the youth of Europe. For another, because the invitations to the material life, the standards of success, and the luxurious rewards of "go-getting" are seductive and compelling. Yet even here among us, in the human and inhuman record of the more than four hundred conscientious objectors who went to painful imprisonment and persecution during the War, in the successful resistance to the efforts of the American Legion and others to impose a permanent system of compulsory military service upon the country, in the rising protest against the insidious militarizing of American schools and colleges, in the heroic refusal of thousands of individuals to be devoured by industrialism and factory life, and in their efforts to establish an aristocratic code of personal honor in a democratic economy, preferring to live richly in poverty and independence than to "die" in comparative affluence—in all of these unwritten lives there is evidence of a "civilized minority" and a leaven of idealism and humanity actively at work within the gilded clay of the American lump.

EDITOR'S NOTE: In accordance with the terms of the contest, which reserved the right to cut MSS., this article, since it was of maximum length, has been abbreviated, by necessity, to a greater proportionate degree than most of the others. We are sorry not to be able to give our readers the pleasure of reading it in full, for some of the more constructive portions, by their unity, were omitted *en bloc*.



From The New Student
The College Season Is On Again.

One Youth on Religion

Awarded Honorable Mention by the Editors

JULIET REEVE

I AM inclined to believe that youth is thinking just what the generation to which its parents belong have taught it to think—no more, no less. Let me explain.

When I was a small child I attended church very regularly. The services were deeply colored by the revival movement of the time. I remember one preacher in particular who held revival meetings occasionally in our church. How he used to call down hell fire on those who were not living straight. According to him, it made no difference what one believed; if he had cheated his neighbor out of a penny and had not made it right, he was bound straight for hell. As I recall, this did not make much impression on the older folks. At least I used to hear them talk about certain people who were known to be dishonest in their business. I used to watch these people and wonder when judgment would begin to fall; but they still went on their way, often taking active part in the church again after the revival was over and the preacher had gone. So near as I could judge from the chance remarks that came to my ear, no change had been made.

Some of these same men are the pillars of the church now. And the children who listened and believed are the young people who look on with critical eye and find fault with the church. We have watched those men all these years and have noted that they have not changed their ways, and we have not forgotten the fiery denunciation of the preacher to whom we listened. Apparently no one took him seriously but the children.

OCCASIONALLY the preacher would pause to give us a picture of a real Christian. "Love your enemies," he said—and just as we were ready to take our places in the church as young people we plunged into the Great War, and went to church to listen to preachers praying for our victory and the defeat and downfall of the enemy. "Love your enemies"—it didn't square. I am not enough acquainted with the younger people who were small children at that time to know what this preaching did to them; but to us who were young people, just getting ready to put into practice the things to which we had listened and which our elders had endorsed when we were small, it brought a great bewilderment.

"Love your neighbor as yourself," the preacher said. But we grew up to find poverty and distress living elbow to elbow with prosperous Christians, who enjoyed their ease and luxury with only an occasional gift for charity. We had taken this teaching seriously. That is, we had supposed that it was a prerequisite for being a Christian. Either one loved his neighbors—and his enemies—and was a Christian, or one didn't and wasn't one. But here were people, the leaders in the church, who certainly did not love their neighbors. Right next to them were such who worked twelve hours a day and had to keep their children out of

school as much as they dared, yet we saw them buying pianos or automobiles. (Both were scarce in those days in Kansas.) We didn't just know what to do about it. Giving alms to the poor did not seem to be the proper solution; but it appeared to us that if one loved his neighbor as himself one would take the matter very seriously and give to it some intelligent thought. About this time preachers began to preach about the tithe. But that hardly seemed to fit in with the earlier preaching. Of course, giving one-tenth was better than giving nothing, but if one were really living by these principles that the preachers had told us about—the principles that the older people did not seem to take seriously but to which we had listened solemn-eyed in the days when we were considered too young to get much out of the sermon—surely one could not be content with giving only a tenth, if he were wealthy and all around him people were suffering from hunger. This was evidently a different sort of Christianity.

"SEEK ye first the kingdom of God and His righteousness, and all these things shall be added unto you." That must have been a favorite of the preachers I heard, for it is deeply graved on my memory. Even then I realized, though dimly, what has become more evident since, that the Christians I knew, almost without exception, were seeking other things first—comfort and luxury, automobiles and better houses, stocks and bonds. They were not only seeking these things first, but they were seeking them so vigorously that they usually had no time for the other at all. They would have denied this accusation indignantly. Did they not go to church every Sunday, usually twice? Did they not give liberally to the church? Did they not make a generous subscription to the new church building? But the kingdom of God—dimly I remember that those early preachers must have left on my mind something of the same idea of the kingdom of God that some of our very modern preachers are giving us: something to be definitely sought, worked for, here and now.

"In Christ there is no bond or free." The preachers stepped lightly on this, but they mentioned it; not clearly enough, though, I must say, for me to see any inconsistency next day with the treatment I saw accorded to the Negroes by all on the playground. They were nothing but Negroes, and were not supposed to be treated as white folks. But a word dropped years later brought back to mind things I had heard when I was a child, and again I saw the discrepancy between the things I had learned by precept and the things I had learned by example.

"Judge not," the preacher said, and now you older people have a chance to come back at us. That is the very thing we are doing, you say. But we are willing that with the judgment we judge you shall judge us. In fact, we court criticism. We judge ourselves so harshly that many of us

are staying away from the church, because we know that we are not Christians. We believe that we compare favorably with many so-called Christians; but measured by the standard the preacher gave us, which he seemed to get from the teachings of Christ Himself, we do not qualify, so we stay away. And you continue to worry about us and to wonder wherein you have failed to preach the Gospel so that it would reach our hardened hearts. Bless you, you reached our hearts—so deeply that we are studying Christ's teachings critically, wondering if in this modern world of strife and competition we dare to try it. Dare we step out of His teachings and act as if we really believed them? We have read that if we hear them and do them, we are like the man who built on a rock, and yet—he did them and had to die for them. Dare we try it? And you continue to call us indifferent, and wonder what the world is coming to when young people won't go to church. We, too, wonder.

THE conflict between fundamentalism and modernism has amused or disgusted us, according to our various temperaments. These preachers you took us to listen to portrayed to us the folly of those who tried to get to heaven on their intellect. As I remember, any one who would attempt such a thing did not have enough intellect to enjoy heaven if he got there. Is it any wonder that now we listen with cynical ear to those who tell us that we must subscribe to certain creeds, that we must "believe" certain unprovable doctrines? The preachers to whom we were compelled to listen told us otherwise; and we have not forgotten. It may be that they believed these things now called fundamental—they undoubtedly did, for science had not taught them to wonder—but certainly they did not preach them as if they were fundamental. The things I have mentioned are the ones I remember as fundamental—"Love your enemies," "Love your neighbor as yourself," "Seek ye first the kingdom"—and the last was done by attempting to establish a personal relationship between oneself and one's God, and not at all by believing certain abstract creeds.

No, you older people will certainly have to thank—or blame—yourselves if we do not subscribe to the fundamentals as fundamental. We scarcely heard of them until we woke to find the church threatened with disruption because of a disagreement over them. And we are still wondering what it is all about—that is, why it is so very important one way or the other. Of course, it is important to establish truth—and anything that *can* be proved should be worked on until it *is* proved one way or the other, but why not leave history to historians, intellectual problems to intellectual folk? And incidentally, one of our complaints against the church is that in your zeal to establish your point you have almost lost sight of these things that we were taught were fundamental. "Love your enemies"—you have scarcely shown a decent respect for those of your own congregation. "If thy brother hath aught against thee"—this vindictive struggle does not seem to square with the things that you taught us while we were too small to defend ourselves against being taught.

PERHAPS you would like to know what we are going to do about it. I don't know. I happen to have had the extreme good fortune to be born into a family where the Golden Rule was taken rather seriously. My father is a

carpenter, and always, if there was doubt, the other man got the benefit of the doubt. As a consequence we have always been poor; and while other workmen far less skilled than my father are able to live in a certain amount of luxury, we have always remained near the anxious line. My mother has said that in trying to be fair to the other fellow father sometimes was not fair to his family; and yet she, too, has loved her neighbor, and has never had an enemy. This controversy has touched us not at all.

All this inclines me to stay with the church—I have seen the best of it in my own family, and I love it. At the same time I have seen enough of the other side to sympathize heartily with those of my generation who hold the extreme views that I have indicated above. Some of them are going through a life and death struggle. Becoming a Christian with them does not mean a few minutes at the altar and a resolve to live a better life. It means that they must face giving up of everything that modern civilization has taught us is our right in order to attempt to live the life that Jesus seemed to indicate both by precept and by example. Can we lay up goods? Can we fight if the country says it is our duty? Can we enjoy even moderate comfort while our neighbors, either in our own town or on the other side of the world, are starving? It is the sincere belief of many that they must find an answer to these questions before they have any right to call themselves Christians. Meanwhile they keep out of the church. "Except ye be converted," you told us, and you explained that "convert" meant to square about and go the other way. And we believed it. We may not be joining the church in so large numbers as did your generation, but did any larger per cent of your generation seek an honest answer to these questions? I doubt it.



De Idealist

Medieval Student Songs

The songs on this page are taken from the highly interesting and important collection of student songs known as the Carmina Burana, dating from the twelfth and thirteenth centuries. These songs show not only the exuberance of youth, the poverty of the students, and many other things which seem eternally to accompany the youthful student, but also an astonishing dissatisfaction with the stupidity of the then church. English renderings are from the excellent little volume of John Addington Symonds, Wine, Women and Song.

The Confession of Golias

CARRIED am I like a ship
Left without a sailor,
Like a bird that through the air
Flies where tempests hale her;
Chains and fetters hold me not,
Naught avails a jailer;
Still I find my fellows out
Toper, gamester, railer.

Down the broad road do I run,
As the way of youth is;
Snare myself in sin, and ne'er
Think where faith and truth is;
Eager far for pleasure more
Than soul's health, the sooth is,
For this flesh of mine I care,
Seek not ruth where ruth is.

In the second place I own
To the vice of gaming:
Cold indeed outside I seem,
Yet my soul is flaming:
But when once the dice-box hath
Stripped me to my shaming,
Make I songs and verses fit
For the world's acclaiming.

In the third place, I will speak
Of the tavern's pleasure;
For I never found nor find
There the least displeasure;
Nor shall find it till I greet
Angels without measure,
Singing requiems for the souls
In eternal leisure.

In the public-house to die
Is my resolution;
Let wine to my lips be nigh
At life's dissolution:
That will make the angels cry,
With glad elocution,
"Grant this toper, God on high,
Grace and absolution!"

Gaudeamus Igitur

LET us live, then, and be glad
While young life's before us!
After youthful pastime had,
After old age hard and sad,
Earth will slumber o'er us.

Perish cares that pule and pine!
Perish envious blamers!
Die the Devil, thine and mine!
Die the starch-necked Philistine!
Scoffers and defamers!

There's No Lust Like to Poetry

SHOULD a tyrant rise and say,
"Give up wine!" I'd do it;
"Love no girls!" I would obey,
Though my heart should rue it.
"Dash thy lyre!" suppose he saith,
Naught should bring me to it;
"Yield thy lyre or die!" my breath,
Dying, should thrill through it!

A Wandering Student's Petition

I, a wandering scholar lad,
Born for toil and sadness,
Oftentimes am driven by
Poverty to madness.

Literature and knowledge I
Fain would still be earning,
Were it not that want of pelf
Makes me cease from learning.

These torn clothes that cover me
Are too thin and rotten;
Oft I have to suffer cold,
By the warmth forgotten.

Scarce I can attend at church,
Sing God's praises duly;
Mass and vespers both I miss,
Though I love them truly.



A Window on the Street

"Goin' Study War"—for Peace

When delegates from nine of the largest organizations of women in the country meet for a study of the cause and cure of war, prepared to carry their findings back into local work among 5,000,000 women, it is an important meeting. If such a conference produces nothing, it is negatively important; if it is progressive, it is important for its social promise. The Conference on the Cause and Cure of War in Washington, December 5th to 10th, was a mixture of both factors. Its constant pandering to its most conservative members was at times not far from the ludicrous. The Conference opened with the Star Spangled Banner and a speech by a General. Previously, publicity matter had emphasized the lack of "emotion" to be exhibited, and recounted the war records of numerous leaders. When it was stigmatized as a meeting "feared as pink" Mrs. Carrie Chapman Catt, general chairman, issued a release to the press which declared that "there is no one in the coming Conference that is any redder or pinker than Mr. Coolidge"—a statement which, though of course made in good faith, was, very happily, to my personal knowledge in respect to some of the delegates, not literally true. Delegates represented various groups from the National Women's Trade Union League to the General Federation of Women's Clubs; but the program was on the whole scaled downward—or upward if you please—to the less thoroughgoing organizations.

The Conference was not always fortunate in its speakers. "Experts" they were in a sense, though no more expert than many "radicals" and less so than some that could easily have been found; but with some refreshing exceptions they were liberal-conservatives talking more conservatively than usual. Professor Shotwell seemed unable to recommend anything in our present governmental situation more constructive and advanced than a Congressional joint resolution stating it to be the view of this government that in the case of war between two signatories to a pact defining aggression (such as the Locarno treaties), we should refuse to support the nation which, by the terms of the treaty, was stamped as the aggressor; while supplying war materials freely, presumably by sale, to the nation or nations not aggressors. Professor E. M. Earle, who has done some solid work on imperialism, could offer for the elimination of economic war causes only, first, reciprocal trade agreements, and, ultimately international trade agreements and codification of trade laws. Norman Angell, brilliantly expos-

ing the delusion of "defensive" war to protect territory from invasion, pointed out that in 900 years, Britain had fought defensive wars in ever corner of the globe except in Britain; and then in order to uphold the use of force to preserve international law, he resorted to the long-exploded conception of armies as "police." Some of the speakers, however, especially on our foreign policy, were forthright in their demands for specific changes.

The Conference declared that "the United States is not maintaining its historic role as leader in the development of arbitration for the settlement of international disputes." It pledged itself to work unremittingly for the World Court until our adherence is a fact. It favored our adhesion to the treaty against the use of poison gas. A recommendation was adopted covering the suggestion made by Professor Shotwell, as given above, and Professor Earle's proposals were also favored. The Conference, declaring that we had definitely promised independence to the Philippines, called for the appointment of an American commission to confer with a Filipino commission selected by natives, to discuss the time, manner and method of independence, and asked that on the report of this joint commission "Congress be urged to establish *an* openly announced and continuing policy" (*italics mine*). This, of course, was, after all, evasive. Also evasive was the statement on Japan, which in vague terminology called for study and the creation of public sentiment which will meet "each situation" (the last Exclusion Act, the most current question of all, was not officially mentioned) with "justice and courtesy."

The statement on China, however, was much more explicit, and called for independent action by this country for the revision of the unequal treaties on a basis of equality. Likewise, the Conference asked the government to find a solution for the crisis with Mexico that would not involve the withdrawal of recognition, the lifting of the embargo on arms, or the movement of our troops, and if such a solution could not readily be found, to take the issue to arbitration.

It was a conservative meeting; but only pacifists who can see no worth in anything that falls short of their own views could rightly call it of no use. The positions taken, and the questions discussed, went deeper at this conference than at the one two years ago. The women at Washington were sincerely and with a few exceptions open-mindedly seeking after truth wherever it might lead them. Large groups like these move slowly, but they are by no means standing still. Until, however, they are able and willing to devote at least one session of a conference to a consideration of the radical

pacifist views on the cure of war, they cannot be said to have studied thoroughly. Study is their avowed purpose; but they are not yet even as far advanced as the formal economics classes in the colleges, which (to take an example) though for the most part discouraging belief in socialism, nevertheless do not in any reputable place ignore it utterly. Which is, in respect to pacifism's part in peace, exactly what the Washington conference did.

The Ban on Poison Gas

Logically, there is but scant reason why peace workers should wish this country to ratify the treaty banning the use of poison gases in warfare, which grew out of the Washington Conference on the Limitation of Armament and which has been sent back to committee by its friends in the Senate, narrowly averting definite defeat on the floor. Most pacifists, when they realize that the 1899 Hague agreement on similar lines was broken in the World War (the United States would not sign the Hague Declaration), and noting that the present treaty does not prohibit the retention of our Chemical Warfare Service, will doubtless agree with Senator Wadsworth—on this—that in the event of war, any nation with its back to the wall will more than likely use such weapons. But logic is not everything. Psychologically, the adhesion of this country to the treaty would be of value. First, it would have a wholesome international effect, in view of our well-known chemical productivity. And second, a revolt against the sanctioning of weapons we felt were barbarous a short time ago is in some respects a revolt against modern war itself, and needs to be encouraged. Militarists want the treaty rejected. In the Senate when it was called up by Senator Borah they brought to bear on it a well-oiled, organized attack. Gas in the World War, argued Wadsworth and his cohorts, was a comparatively humane weapon, and to prove their point, the militarist bloc in the lame duck Senate brought in elaborate charts and hung them along the rear walls of the Senate chamber. What was most pitiable was the lack of thorough preparation manifested by the proponents of the treaty: Senators Borah, Walsh of Montana, and Shipstead interjected arguments of distinctly feeble character as contrasted to those of their adversaries. One humble spectator in the gallery longed for an opportunity to stand on the floor for five minutes and yell the appropriate formula, "Applesauce!" For the gases used in the last war have about the same relation to those already available for another, as a cap pistol has to a Big Bertha; and all the statistics by which the advocates of the treaty were put to shameful rout were irrelevant, hypocritical, and absolutely worthless. And yet not one such hint came from the pro-treaty forces. Must the spokesmen in Congress for peace elements, who are none too able on peace questions at best, be left so unprepared on every issue? The Legion and a host of others had seen to it that their Senators were informed and well prepared; apparently, the opposition has done little if anything at all. One of the reasons why the peace movement does not succeed better on concrete issues is the peace movement.

DEVERE ALLEN.

Worth-While Plays

AMERICAN writers for the theatre have little to boast of in the new productions of the last few weeks. Of the many plays, the more important ones are of foreign authorship. This is true of comedy as well as of the serious and tragic plays. Our writers seem to turn their attention largely to musical comedies and the writing of skits for vaudeville and the revues. The popular *Gentlemen Prefer Blondes* is the only native comedy above the slapstick.

England, through the versatile Somerset Maugham, is represented by *The Constant Wife*, always deftly amusing and pleasantly ironic, a comedy of marital holiday. *Constance Middleton*, as played by Ethel Barrymore with magnificent charm and intelligence, is perhaps John Erskine's *Helen of Troy* married to a philandering surgeon of Harley Street. The production is delightfully witty and debonair. The Theatre Guild adds to the fun of the season with Shaw's *Pygmalion*, admirably directed by Dudley Digges. Lynn Fontanne is a splendid *Eliza*; and one welcomes Henry Travers with joy in the role of *Eliza's* disreputable old man. Reginald Mason is convincingly pedantic as *Professor Higgins*, connoisseur of dialects and the deportment of duchesses. Jo Mielziner's setting of the portico of St. Paul's on a rainy night is something to wonder at and admire. Eighteenth century Italy is represented by Goldoni's farcical *La Locandiera* in the repertory of the Civic Repertory Theatre, with Eva Le Gallienne a charming comedienne in the role of the coquettish mistress of the inn. Miss Le Gallienne in this production proves herself as fine an actress and director of comedy as she is of tragedy. Molnar, sophisticate of Hungary, has provided gay entertainment in *The Play's the Thing*, a saucy comedy of the Riviera, thin and fantastic in plot, entertaining in situation and dialogue, and suavely played with Holbrook Blinn completely satisfying as *Sandor Turai*, dramatist and man of fashion.

There have been many attempts on the part of new serious writers to write interestingly of the American scene, but most of the product has been poor stuff. Even *The American Tragedy* is disappointing on the stage until the last act, which contains the trial scene and the death-house agony of the story, both scenes swift and terrible in their poignant tragedy. The first three acts are too sketchy; Dreiser's great novel cannot be sufficiently told in hasty, hectic scenes, the high-spots only of *Clyde's* career; *Clyde's* scenes with *Sondra*, following similar ones with *Roberta*, are anti-climactic in effect, a ghastly injustice to Mr. Dreiser. The acting does not, until the last act, command the respect of the audience, there is much justified tittering at *Clyde's* love-making. If Morgan Farley's *Clyde* and Katherine Wilson's *Roberta* were somewhat less athletic, the play would be improved considerably.

The Actors' Theatre give a notable revival of O'Neill's *Beyond the Horizon*, a stark drama of frustrated lives, one of O'Neill's simplest and most compelling plays. It is excellently produced, and acted as it should be, with sincerity and restraint. Few plays bear the strain of revival within the decade of their writing; *Beyond the Horizon* comes through the ordeal with flying colors; it is still one of the best American plays.

Anton Tchekov's *Three Sisters* is given its first production in English here in Eva Le Gallienne's repertory, and a marvellous cross-section of frustrated life it is. The gradual frittering away of bright lives, held to small-town dullness by the thinnest of chains—this tragic waste of life Tchekov has, one thinks, dramatized completely for all time. Miss Le Gallienne has given this masterpiece beautiful direction, and acts the dynamic, disillusioned, trapped *Masha* with extraordinary brilliance. It is one of the most significant achievements of the year.

COLEY B. TAYLOR.

Not in the Headlines

AGNES A. SHARP

Inventions and War

Edison at the recent observance of the forty-seventh anniversary of the introduction of the electric light, made the remark "Invention has not led to war. Invention has produced a reasoning and a questioning age. Because of the changes brought about by invention, people are becoming more intelligent, and will not stand for exploitation by emperors and kings and societies."

Navy Age Limit Changed

The age limit for enlistment in the Navy has been lowered from eighteen to seventeen years according to instructions received at the Navy Recruiting Station in Pittsburgh from the Navy Department. The age reduction was made to increase the number of recruits in training in order that sufficient personnel would be on hand for commissioning the U. S. S. Saratoga and Lexington next spring.

Unemployment Here and Abroad

The United States has nearly three millions of unemployed most of the time. Britain has more than two million unemployed; Germany more than one million and three quarters; Russia between two and three millions; Canada nearly a million; and the South American nations about the same proportion. Spain, Poland, Czechoslovakia, and Italy are also affected in varying degrees.

Maternal and Infant Health Act

Nearly one million babies and pre-school children and approximately 180,000 expectant mothers were reached during the fiscal year 1926 by the National Program for the Betterment of Maternal and Infant Health carried on by 43 States in cooperation with the Children's Bureau of the U. S. Department of Labor. This announcement by the Children's Bureau, comes as a summary of the past year's work under the Maternity and Infancy Act, through which Federal aid is granted to the States for the purpose of improving the health of mothers and babies throughout the United States. The act was passed in 1921 with provisions for appropriations for a five year period. A bill providing for a two year extension of that period passed the House last spring and comes before the Senate at its December session.

German Work Students in America

The German student of today finds it impossible to live on the small allowance which he may receive from his family and so is forced to seek work in order to meet college expenses. Thus the "work student" has come into existence in Germany. This is not a new story in American student life. These German work students have organized themselves and during May and June, 1926, fifty of them came to America to work and study. To make this possible the Department of Labor of the U. S. A. has agreed to admit in the year 1926 one hundred graduates from the Schools of Technology and Universities. They are not considered as coming under the contract labor clause of the Immigration Law and are admitted for two years.

Tories?

In a recent speech William Allen White says "We must always remember in considering the separation of America from England that it was the work of agitators. The Tories one hundred fifty years ago would have hanged the men who wrote the Declaration of Independence. Let us be sure that in silencing the agitator today we are not Tories ourselves."

Oil and Oil Substitutes

The country has been hearing about possible substitutes for oil and gasoline for many years. There has been so much said and so little done that we have become skeptical and have lost interest. However there is a new reason for hope that something will eventually result from the experiments that are being made throughout the country. Encouraging news is forthcoming from the Federal Oil Conservation Board at Washington. One phase of the report will treat with conditions attending the development of oil shale and the possible substitutes. The Bergin Process put forth in Germany for extracting oil from coal at a very low temperature is also very promising.

Youth Vigorously Opposes Militarism

The American Friend of November 18th reports that two hundred delegates, representing more than fifty organizations, met at the International House, New York City, on October 24th, in the first Conference of the American Federation of Youth. At the end of the last session, which was devoted to an open discussion of the problems of American Youth, the Conference went on record as favoring a nation-wide program of enlightenment to combat compulsory military training, militarism, imperialism and child labor, which, it said, are outstanding evils in this country today.

Poor Men's Banks

Credit, the main spring of modern business, plays a vital part in the lives of even the poorest of us. The poor man, whose need for it is greatest to meet emergencies of death, sickness, unemployment and other crises in his life, is often reduced to the direst extremities through inability to obtain a loan. A few commercial banks specialize in this field charging high rates of interest; a number of labor banks have developed the systems of small loans to wage earners; but in general the bank has failed to reach the great body of the needy. The most successful solution so far has come through the Co-operative Credit Unions, popularly known as "poor men's banks", of which there are 65,000 in Europe and Asia. The United States Bureau of Labor statistics recently completed a study of the Credit Union movement in this country which shows it to be the fastest growing of the phases of cooperation covered by the Bureau of Studies. Of 301 active credit unions in the United States, 176 reported the membership of 107,799, share capital amounting to nearly \$11,000,000, reserves nearly \$1,000,000, and loans made in 1925 amounting to more than \$20,000,000. The growth of the American Credit Union Movement is remarkable in that it is only during the last few years within which any wide-spread development has taken place, due to the fact that enabling legislation has only recently been passed. Credit unions need not confine themselves to the financial needs of members. In many foreign countries they act as purchasing agents for quantity buying, especially for farmers. In this country, cooperative buying is engaged in by nearly half the Farmers Marketing Associations, according to the United States Department of Agriculture. Of the 10,800 associations listed with the Department, 5,386 report having bought farm supplies for their members. These associations serve over 1,000,000 members and their total business transactions for 1925 amount to more than \$800,000,000. Feed and fuel are the main items bought by the Associations for their members.

A Page for Boys and Girls

BY BOYS AND GIRLS*

Our Two Chickens

I'M looking at two chickens right this minute. Last year we had two chickens and named them Dignified and Stately, from the old song, because they always walked so solemnly and proudly.

Everybody said they would not last through the summer, because we have a dog and there are quite a lot of other reasons, but they did. Every day they would make about four trips around the house, eating all the time. Once in a while they would take a rest and lie down. At the end of the summer we cut off their heads and ate them, and this year we thought we would get some more. So we did, and their names are Minnie Parchesi and Blackie.

They are awfully tame. They will let you catch them and they like to sit on your lap. When we open the door in the morning to let the dog out, we have to be very careful to see that the chickens don't come in.

One time when we were talking about whether they would turn into roosters or hens, one of the chickens came out and crowed right in front of us for the first time in its life, an awfully squeaky crow; then right afterward the same chicken cackled for the first time, and it was a horrible, squeaky cackle. So we don't know yet whether it's a hen or a rooster.

They fight when they are together, and they are lonesome when they are apart. One time when they were fighting, Minnie Parchesi, the big one, pushed Blackie, the little one, into a hole and then Blackie pulled Minnie into the hole; but Minnie pulled Blackie out by the back of its neck and they went on fighting. So Minnie had to be shut up to give Blackie some peace, and then Blackie went and roosted on top of the cage and began to mourn.

JOHN V. AGE 10

Peter Rabbit and Grandfather Frog

PETER was wondering why Grandfather Frog had spots all over him. At last he decided to ask him. So lippertylip-lippertylop he went down to the shining pool. When he got there Grandfather Frog was just trying to catch a few flies for dinner. So Peter sat down to wait until he was through. After a while he said: "Grandfather Frog, why do you have spots on your back?" Grandfather Frog instantly answered: "Because I eat flies." Peter was astonished but he had gotten his answer. So away he went, lippertylip-lippertylop.

BARBARA M. AGE 11

My Two Turtles

ONE of my brothers gave me two little turtles in a glass aquarium. In the aquarium there were pebbles, seaweed and water.

The next day when I came home from school they were

not there! I forgot to tell you their names. One is Flopsy and the other Patsy.

We looked all over for them. At last we found them—Patsy upstairs and Flopsy downstairs.

Then we suspected that they had climbed up on the seaweed, so we took it out.

A few days later they crawled out once more. Patsy again went upstairs and Flopsy went downstairs.

And after that I knew better. I then put a net over the aquarium.

TERRY F. AGE 9

An Experience

ONE time I was out in the woods with some boys about ten and twelve years of age. We were walking a while when we saw a snake. All of a sudden one of the boys, Calvin K., shouted, "A copperhead!" and from that time on a hail of bricks and stones fell. And that snake tried to get away but it couldn't.

At last we killed it and carried it home. Calvin K. said, "It is a copperhead," so we looked in an encyclopedia and found out it was a copperhead. The next day we went to the Iowa City museum head. He stuffed it, and if you want to see it you may.

WILLIAM F. R. AGE 8

The Herds on the Alps

IN Switzerland men and women make their living raising herds of goats and cows and selling the butter and cheese that they make from the milk. The herds must have grass to eat to make the milk, so they have to go up the big Alps to eat the grass. They start almost down to the valley, and they keep going up higher and higher until they reach the snow. Then they turn around. While the cows are eating the grass the men are making embroidered collars, for when they come down from the Alps the cows wear beautiful collars and big bells around their necks.

JAMES S. AGE 9

A Hunt for the Sandpiper Eggs

ONE morning last summer as I and my father and my sister were walking along the beach we saw some sandpipers. One acted as if she had some eggs around, so we began looking for them. We must have been around her eggs a lot because she pretended she had a broken wing. Then she sat down behind some seaweed and pretended her nest was there. After we had looked about a lot we found them. They looked a lot like a robin's egg but much more pointed at the ends and were speckled.

KATHERINE B. AGE 9

* The stories on this page were written by children in the elementary department of the Lincoln School of Teachers College, 425 West 123d St., New York City, within the last three years. They have been used before in the Lincoln School student publications and are reprinted here with the permission and through the courtesy of the school in the belief that the boys and girls who read THE WORLD TOMORROW will enjoy them.



Building Tomorrow's World

Have Faith in Man!

"**S**CRATCH a man and you will find a tiger. Civilization is only skin-deep. Nothing more than a thin veneer separates modern society from barbarism. You can't change human nature. The teaching of Jesus constitutes a beautiful ideal but is utterly impractical in our kind of world." Some such response as this is given to the person who appeals for the substitution of unselfishness, cooperation, love and sacrifice in the place of covetousness, competition, hatred and violence in human affairs.

An abundance of evidence makes it easy to accept this indictment. Not only on the pages of history but in contemporary life as well, evidence of man's depravity is visible. One has only to recall the colossal slaughter of the recent war, the readiness with which the belligerents perpetrated unspeakable atrocities, the gullibility of peoples in believing the most gruesome tales of the barbarities of the enemy, the fury with which populations hated each other, to realize the awful possibilities of human nature. Modern industry, which is far more pagan than Christian, also reveals the shady side of man's conduct. In spite of unmistakable progress in some directions, production and distribution are conducted primarily on a basis of the law of the jungle. The bones of innumerable victims are scattered along the highways of industry and commerce. Over much of the earth popular government is functioning very badly, primarily because of the selfishness, partisanship, corruption and stupidity of office-holders. Human life is held very cheap by an increasing number of criminals. Tens of thousands of women and girls are annually being sacrificed on the altars of man's lust.

ARE we to conclude from all this that human nature is inherently vicious and cannot be changed? Modern psychology is shedding much light on this question. The old idea of rigid and unchanging instincts is being replaced by the new conceptions of innate tendencies, urges or capacities which, within wide limits, are modifiable. Few psychologists today accept as valid the theory of instincts which was so popular fifteen or twenty years ago. Human nature is now regarded as being very plastic. Professor George A. Dorsey says: "The higher the animal life, the less set are the inborn responses, the more flexible the adjustments. Man's really distinguishable trait is his capacity for modifiable behavior."

It is still recognized, of course, that heredity plays a very important part in conduct. The biological inheritance of an

individual sets physical and mental limits beyond which he can never go. Idiots and imbeciles are hobbled to the stake by a very short rope. A considerable number of human beings possess intellectual faculties which are utterly unable to comprehend the intricacies of higher mathematics. Many other persons are sadly deficient in their emotional equipment. In a very genuine sense all of us are imprisoned within the walls of our biological habitation.

Yet the actual achievement of the average individual falls so far short of his potential capacity that we need not become cynical concerning human nature. Most men utilize only a small fraction of their latent energies. Human progress is less impeded by biological deficiencies than by ignorance, superstition, inertia and habit. These latter, it is important to remember, are not immutably fixed but can be entirely eliminated or fundamentally modified by a different environment and new stimuli. The bridge over the chasm which separates the actual from the possible, when erected, will lead to a state of society as much above our present social order as heaven is above hell.

TO a very considerable degree growth and development are determined by the kind of stimuli to which the individual is subjected. Most men have an extraordinarily diversified set of capacities upon which they may draw when properly stimulated. The average person is equipped to respond to a given situation with anger or friendliness, cruelty or kindness, disgust or approval, hatred or love. Training and environment determine which of the many possible responses will be made. Human nature is potentially evil and to an equal degree it is potentially good. With a given biological equipment a person may become a murderer or a martyr, a tyrant or a servant, a parasite or a worker, a bootlegger or a missionary, a harlot or a saint. At its worst human nature is vile beyond comparison; at its best it is earth's noblest creation.

Many current evils are incorrectly attributed to human instincts. For example, we are told that since man is a fighting animal and has been waging war for tens of thousands of years, it is futile to dream of universal peace. That the fighting instinct is not the primary cause of modern war is demonstrated by the simple fact that in our day it is impossible to secure voluntary enlistments in sufficient numbers to wage war on the required scale, even with the aid of wholesale propaganda and extraordinary social pressure. All bel-

ligerents are compelled to resort to conscription in any serious crisis. The pugnacious tendency is only a minor factor in international conflicts. Peoples stagger, rather than rush eagerly, into war.

RACE hatred is also falsely attributed to instinctive aversion. Children of different races are not born with enmity toward each other. They mingle freely. They do not reveal antipathy—until they are taught to do so by their elders. That is to say, racial hatred is a social inheritance, not a biological legacy. In many countries race hatred is almost entirely absent. The materialism of our day is likewise falsely attributed to the collecting or hoarding instinct. Human beings are not compelled by their biological equipment to spend their lives in a mad scramble for things. Food and raiment and shelter, of course, are required. But these essentials could be provided by a few hours daily labor if society were properly organized. Other civilizations than our own have placed greater emphasis upon art, music, literature and religion than upon comforts and luxuries. Even today there are important groups who are motivated by other than material or financial incentives. The desires of men can be changed by new stimuli.

The validity of religion is involved in one's conception of human nature. If human nature cannot be changed then the teaching of Jesus is utterly meaningless. As a matter of fact, the belief that man is created in the spiritual image of God and is potentially God-like is one of the two corner-stones upon which Jesus built his whole life and work. No person was ever more aware of the awful possibilities of human nature than was Jesus. His very sensitiveness made him realize the vast gulf between the actual and the possible in most lives. The important fact is, however, that he did not regard depravity as the natural state of man. When the prodigal son "came to himself" he abandoned his career of riotous living and returned to his father's house. The natural thing for a human being to do is to live the family life, in filial relations with the Father and on affectionate terms with the other members of the household.

Jesus' whole life is based upon the assumption that the higher human qualities may be released and expressed in conduct and character if sufficiently stimulated. The stimuli to which Jesus subjected those with whom he came in contact were affection, compassion, forbearance, and sacrificial devotion. He looked upon love as the magnet which draws out the nobler aspects of the life exposed to its influence. This is the significance of the words attributed to him: "And I, if I be lifted up, will draw all men to me." Upon this profound faith in the capacity of man to respond to the appeal of goodwill, Jesus based his method of dealing with evildoers and of building the Family of God on earth.

That this faith of Jesus was valid has been demonstrated by the facts of history. The combination revealed in Jesus of sheer goodness, utter love and sacrificial devotion has proved to be the most powerful of all magnets in history. Rousseau is a discerning witness when he says: "Those pierced hands have lifted empires off their hinges, they have turned the stream of history out of its channel."

IN our day we have had two colossal exhibitions of the response to the sacrificial appeal. The world war revealed

an unsuspected quality of courage and devotion on the part of millions of common men and women. Persons who had been living shallow, selfish lives, spending their energies in money-getting and pleasure-seeking, suddenly revealed latent powers of bravery and sacrifice, enduring all kinds of discomfort, danger, pain and sorrow. After this stupendous demonstration it cannot be denied that human beings are equipped to respond to the appeal for service and sacrifice. The tragedy is that these noble qualities should be diverted into the channels of destruction and slaughter, rather than expressed in constructive and redemptive ways.

The capacity of human nature to respond to the appeal to overcome evil with good has also been demonstrated on a mass scale in India during the last few years. Gandhi's appeal for non-violent non-cooperation as a means of dealing with the evils of foreign occupation met with an amazing response. He and millions of his countrymen have sought to overcome military force with soul-force, hatred with love. They have endeavored to get rid of injustice and suffering by absorbing them. Gandhi has not fully succeeded in his program but he has revealed vast possibilities in human nature.

THIS discussion of human nature is not merely of academic interest. It is really a question of life and death. The view that human nature is essentially evil and cannot be changed is not only one of the greatest barriers to progress but constitutes one of the gravest perils with which modern society is confronted. It enervates and paralyzes those who maintain it and blocks the way to social reform. It causes peoples to endure the staggering burden of armaments and train their boys to be soldiers. The belief that business men will not render their best service without the hope of unlimited financial reward is responsible for the perpetuation of the competitive profit system with all its ruthlessness and violence, instead of building a cooperative economic order. Many of the most vicious practices and most dangerous institutions of our day are justified and maintained because of the suspicion, fear and cynicism engendered by the widespread belief that human nature is evil and cannot be changed.

There is no hope of building a decent world without vastly more faith in man. We must not only reveal the falsity and menace of the low estimate of human nature, we must base our actions and institutions on the assumption that man is potentially God-like, with the ability to grow and worthy to be trusted. We must also be prepared to take the consequences of this procedure. Faith and love do not win their victories without patience and suffering. Helping mankind on to more abundant life is dangerous business. The faint-hearted and those of little faith drop by the wayside. The wisdom of Jesus is revealed in his warnings against fear and in his emphasis upon the necessity of faith—faith in God, in man, in the efficacy of love and sacrifice. There is sufficient latent goodness in human nature to build the Family of God on earth. If we would release this potential nobility we must have faith in man.

Kirby Page

Pour L'Humanité? Poor Humanity!

S. RALPH HARLOW

ON A HEART-STIRRING poster displayed throughout France and before the eyes of the world in the closing months of the Great War the world was pictured encircled by the arms of a French *poilu* with the battle-scarred flag of France above, and below in great letters the words "*Pour l'Humanité*". In those days that seem so near and yet so long ago, when the majority of us were drunk with propaganda from pulpit, press, and platform, and were persuaded to kneel among the blood and ruins at the foot of the great God Mars, "*Pour l'Humanité*" seemed a just and true interpretation of the business we were about.

Now, in these latter days, some of us have been forced to do some thinking, relentlessly pursued by the ghosts of the war years that never seem to leave us. Things "that couldn't be told" have now been proclaimed from the house-tops, and what yesterday was "patriotic propaganda" is now openly denounced as "lies". To those of us who went back to the Near East and had an opportunity of watching the aftermath of the war, there has come an opportunity for more enlightenment as to the causes and consequences of war above and beyond that which the average citizen could hope for.

I submit the following statement, not as an attack on France, but on a system of which we are all a part; not to stigmatize a nation, but to hold up a machine to which we all contribute; not to awaken hatred of a people, but hatred of a social order which produces and defends these things here portrayed; an order which masks under the slogan "*Pour l'Humanité*" when truth would blazon on its bloody shield "Poor Humanity".

The statement comes from a friend who has spent many years in Syria. He knows the language of the country and is an American whose word can be trusted absolutely. The letter is too long to give in full, but there is enough to cause serious thinking on the part of such who still believe that the war system can be defended on any grounds that might be called Christian or humanitarian.

Syria, Aug. 1, 1926.

Ever since October 18, when the great bombardment took place, Damascus has been the center of the most important activities of the Syrian people in many years. It is the main topic of conversation. So I have wanted for a long time to see and hear and visit the place, and thanks to — we had a most interesting and valuable survey.

While we were there it was a quiet spell, and only little bombardment from the various forts and batteries. But three days before had been a terrible attack on the part of the French. They fired off eighteen thousand shells of various sizes. Most of this shooting was into the plains of the Ghuca, forming a barrage for their column, and demolishing villages which might give the enemy protection and strength. A Christian guide said that he was almost sick from the brutal, indiscriminate and wholesale killing that the armies indulged in. They would enter a village and shoot all the men they could see. They looted enormously and there are awful stories told of the cruelties and widespread slaughter.

Of course many of these people are potential rebels, and they are

all in sympathy with the rebels. Many rebels come from their number, particularly those whose property has been destroyed and looted, and whose women and children have been dishonored or killed, but these fellows would not be found in houses and villages by the slow moving French army. No, such men killed outright were largely innocent of any rebellion.

The French have officially denied that their soldiers have done any looting, yet — saw French and Moroccan soldiers driving in large flocks of sheep and goats and cattle. They were selling sheep for one Syrian pound (about \$0.50), while their market price is about \$10. About a month ago an army, about 300, of the paid volunteer irregulars went out to several villages from which many rebels have been recruited. They destroyed two or three, and came back, loaded with loot, jewelry, silk scarfs, clothes, rugs, and cattle. It is a very sad aspect of the whole affair that the unlucky Armenians are earning a hatred that will never leave them in this land. They are paid good money by the French, and given plenty of chance to loot, and they are probably glad to pay back to the Moslems a bit of the debt they owe to Moslem Turks for the old massacres. It is not hard for the French to disclaim all responsibility for these misdeeds. *The French have absolutely no compunctions about denying anything or stating positively anything that might help them, and which can not be too easily disproved.*

On May 7 there was a very destructive bombardment of the Midan. The French claim that they gave ample warning, but actually they gave an hour or two, and these poor people couldn't get out in time, so that hundreds of women and children were buried in the ruins of their homes or killed in the streets from the shells or machine gun fire. A large stretch is all ruins, then a small bit untouched, and the rest in ruins. The French boundary post is about one-quarter of the way out, at Bab al Musalla. When we passed there, we were told that it was at our risk and peril, but when we got out a way there were lots of men, potential rebels, who gladly and politely showed us around. The French paper *La Syrie* printed the statement that as proof of the quietness of Damascus the trams were running out to the end of the Midan. The wires are down most of the way, several poles are gone and the French barricade itself is anchored in the tracks. So the proof is about as dependable as the surety of the city. It is such a silly lie.

We walked all around and over the great stretch of ruins that fill the space between the "Street called Straight" and the Hamidiyyah, which contained a thickly populated residence quarter and many of the finest old houses of the city. The bombardment started and fire completed the ruins of this section. I hope that some of my photographs come out right. One has to be careful about photographing things in the city, as the French are very sensitive about publicity to their deviltry. There are horrible stories afloat about their treatment of the prisoners, in the castle, the prison where captured rebels are taken, and from which they seem to disappear, often without explanation.

One bad feature about the whole situation is that the entire region is being filled with a hatred of the French which will affect their feeling for all Westerners. They have a new contempt for Christian and civilized nations. Till now their hatred for France makes them welcome Americans, but it is bound to make our work harder in the future. I can not see how France can stay on here without very generous treatment and forgiveness and reform on her part.

Here comes to an end this glimpse of one aspect of the war, "*Pour l'Humanité*." Poor Humanity!!

Is a New Feudalism Emerging?

KIRBY PAGE

AFTER more than three centuries, there approaches a return to feudalism. In the Middle Ages, feudalism was based upon military force and the ownership of land. The new feudalism is political and industrial. Not improbably it will be more or less benevolent. The masses will probably enjoy a slightly higher degree of economic welfare than has ever been within their reach before. But they will enjoy it at the expense of genuine freedom. They will have surrendered the right to determine their own economic lives." Is this prophecy entirely unwarranted, as our boosters and optimists so persistently maintain, or is it being validated before our eyes? What are the facts?

The rich are certainly getting richer. Two families in the United States each have private fortunes estimated at a billion dollars, while 500 families each own as much as 20 million dollars. Mr. Joseph S. McCoy, of the Treasury Department, has estimated that there are now approximately 11,000 millionaires in this country, as compared with 4,500 in 1914. After a careful study of 185,000 estates of recently deceased persons in thirteen states, the Federal Trade Commission found that one per cent of those who died left 59 per cent of the wealth, while 13 per cent owned more than 90 per cent.

THE modern corporation is an effective device for concentrating the *control* of business and industry. This fact is frequently overlooked by persons who call attention to the decentralization in *ownership* of our corporations. Some of the largest corporations have more than 300,000 stockholders. In theory, corporations are controlled by the stockholders, but in fact they are controlled by small boards of directors. Only a negligible percentage of the stockholders ever votes or participates in any way in the determination of the policies of the company. The annual meetings of even the largest concerns are rarely attended by more than a hundred persons. The dozen men who act as directors of the United States Steel Corporation, for example, not only control their own funds, they also control the policies of this two billion dollar company. The rapid growth of the practice of selling stock to employees is a step in the right direction, but its significance has been greatly over-emphasized. As a matter of fact, the total stock owned by all employees in this country is less than 2 per cent of the outstanding stock of the various companies in which they have invested.

Corporations are becoming more and more gigantic in size. We now have eight or nine concerns with assets of a billion dollars each and many others that mount into the hundred million dollar class. The tendency all along the line is in the direction of concentration. Chain stores are dominating the field of retail distribution and are gaining ground rapidly. Distribution is being Fordized. The small producer and the small distributor alike are being engulfed by the onward sweep of consolidation.

By means of interlocking directorates the same group of men are able to control many corporations. Some of the most powerful individuals are directors of forty or fifty different companies. A few years ago the fact was brought out in an official inquiry that a group of twelve men was represented in the control of corporations having assets of more than ten billions.

Employers' associations are increasing in number and influence. There are now more than 2,000 such organizations throughout the country. Out of their conferences are coming numerous agreements. The more powerful financiers and industrialists dominate these trade groups.

BANKS are playing an increasingly important role in our industrial, commercial and agricultural life. The capital funds of our state and national banks exceed 7 billion dollars, while the total deposits exceed 54 billions. Three of the largest banks in the country each have total resources of about a billion dollars. The persons who control the policies of these banks exercise a simply incalculable influence. Banks everywhere are consolidating and the control is passing into fewer and fewer hands. One New York bank represents the merger of 38 financial institutions. There are 524 fewer banks in the United States now than there were six years ago. Some time ago, when consolidation had not proceeded so far as it now has, it was discovered in an official inquiry that six large banks controlled corporations employing 785,499 workers. Twelve New York banks hold 267 directorates in 92 of the leading railroads of the country.

The trend toward concentration of control of industry and finance in this country is unmistakable. A recent writer in the conservative *Washington Post* said: "A single group of not more than 20,000 business men is in charge of American prosperity today. These men are directors and officers of dominant corporations in many lines of industry. They manage the affairs of about 1,200 out of more than 400,000 corporations doing business in America at the present time. The stockholders of those 1,200 corporations will receive in dividends half of the net profits of American business, incorporated, in 1926." These 1,200 corporations are owned by 3,000,000 stockholders but are controlled by 12,000 directors and 8,000 active chief officers.

These 20,000 bankers and business men not only dominate industry, commerce and finance, they exercise enormous influence in the determination of our social and political policies. One has only to stay in Washington or any state capital for a short time to discover their power. To be successful in politics is an expensive undertaking and few poor men rise to high office unless they are backed by men of wealth or moneyed interests, although there are, of course, notable exceptions. The big business interests have been more completely in control of the government at Washington during the past six years than at any time during our history.

THE press of the country is dominated by rich men. An increasing amount of capital is required to operate newspapers and magazines. The initial investment necessary for the founding of a great daily paper runs into millions. Men of wealth also exercise control over education to a degree wholly out of proportion to their number. All along the line their power is felt—in local schools, colleges, universities and graduate institutions. In churches and other religious organizations their influence is very great. Controlling the means of forming public opinion to the extent that they do, it is not surprising that they are becoming increasingly powerful and more and more deeply entrenched.

THUS far I have not raised the question as to whether concentration of control is good or bad for society. Space is not available for a full consideration of this subject. The one point I desire to make here is this: At best concentration of power means benevolent paternalism; at worst it means serfdom or slavery.

Can benevolent autocrats be trusted to do the right thing for the groups dependent upon them? Yes and no. Kind-hearted kings are among the world's benefactors. Men of great wealth and power have frequently rendered conspicuous public service. But can you *rely* on the benevolence of autocrats? No, for many reasons. Among the wielders of arbitrary power are some individuals of selfish and callous dispositions. Moreover, even the kindest of autocrats may be—and frequently is—blind. History is filled with illustrations of the inability of good people to realize the consequences of their attitudes and practices. For centuries men of great compassion and deep piety owned human beings as chattels and defended the institution of slavery as being of divine origin. Ecclesiastics, with clear consciences, long used instruments of torture in dealing with unbelievers. Cotton Mather interrupted his long periods of prayer to participate in the persecution of witches. Autocrats may be cruel; they are quite likely to be blind.

Especially is it true that men cannot be trusted with arbitrary power when their own interests are at stake. Many of the British employers who formerly worked little children for twelve and fourteen hours per day in dangerous and unsanitary factories were pillars of the church. These same highly respected citizens caused women and girls to engage in heavy labor in the coal mines along with debauched and half-nude men. Conscientious but blind employers have always been among the most bitter opponents of reform measures.

A RECENT illustration of the menace of arbitrary power is found in the attitudes and practices of Judge E. H. Gary, Chairman of the United States Steel Corporation. After a long interview with this most powerful of American industrialists several years ago, I became convinced as to his sincerity, kindness—and blindness. For many years he resisted all efforts to change the inhuman twelve-hour day and seven-day week, with the twenty-four hour shift every two weeks, on the two-fold ground that the shorter day would increase the cost of production to such an extent as to be impracticable; and, second, that the workers really wanted the twelve-hour day. Conscientious employers in this country have frequently, if not usually, resisted legislation designed to reduce accidents and protect

health, workers' compensation acts, measures safeguarding women in industry, and even the abolition of child labor. Every reform measure has met with vigorous opposition from well-intentioned but defective-visioned men of wealth.

No, society cannot afford to leave itself to the mercy of autocrats, vicious or benevolent. Especially is it true that we Americans cannot afford to sit idly by while men of wealth gather unto themselves greater and greater power over our social policies. Financial dictatorships, like their political counterparts, destroy real freedom and lead sooner or later to hostility and warfare. For our children's sake, as well as for our own, we must do something about the menace of concentrated control. For, it should be remembered, if present tendencies are allowed to go unchecked for another quarter or half century the degree of power concentrated in a few hands will be utterly unparalleled in human history.

THERE is another phase of the problem which should not be overlooked. The larger the units the more destructive becomes industrial strife. Concentration of power in the hands of employers is certain, sooner or later, to be met by the organization of workers on a great scale. The lesson of history seems clear that large masses of people will not permanently submit to dictatorship, political or financial. Especially is this true so far as the people of the United States are concerned. We are experimenting with popular education on an unprecedented scale. We have talked interminably about the glories of democracy. We are spending a billion dollars a year in advertising for the purpose of making people want more things. The social surplus is not increasing as rapidly as are human desires. The result is that we are sure to witness an increasing amount of bitterness and strife if the workers feel that they are not receiving a fair share of the proceeds of industry. If the great corporations attempt, as many of them are now doing, to suppress or destroy effective labor organizations, in order that they may retain arbitrary control in their own hands, the effect will be to make the trade union movement increasingly belligerent and destructive.

WHAT can be done about it? I have space here for only the merest outline of the steps which seem to me to be necessary if financial and industrial autocracy is to be replaced by genuine democracy and freedom.

1. The power of taxation should be used to check great fortunes. Income and inheritance taxes have been upheld by the Supreme Court and constitute a legal method of dealing with the problems. Tax exempt securities should be abolished, so that tax evasion by this process would not be possible. Heavily graduated income and inheritance taxes would place severe limitations upon private fortunes. By these means it would be possible to limit an individual's income to \$100,000 per year, or whatever amount seemed advisable. Likewise inheritances could be limited to \$1,000,000, or far less, if desired. Special land taxes could be levied in such a way as to absorb the unearned increment on land, and thus shut off this source of great wealth. We have long accepted the idea of limiting the degree of political power which may be wielded by any person. Why should we not also place limits upon the even more dangerous financial power of individuals?

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2. The principle of representative government in industry should be substituted for the arbitrary control by the employers now so widespread. That is to say, industry should be governed by all parties involved—owners, workers and consumers. Each of these groups should be represented in the board of control. Collective action on the part of the workers is required if they are to exercise any effective share of control over the industry to which they are devoting their time and energy. So long as the respective industries are dominated by huge corporations, with interlocking directorates, and so long as powerful associations of employers persist, national organizations of labor will be required to check arbitrary control by employers.

3. The consumers' cooperative movement should be extended. The rapid spread of this movement in Europe illustrates the possibilities before us in this country. If groups of consumers would organize and deal directly with producers, thus eliminating many middle-men, an enormous saving would be made and the power of monopolies broken.

4. Public ownership of natural resources, water power, and public utilities should be brought about as quickly as possible. Many of our greatest fortunes and most complete monopolies are to be found in this sphere. What is the ethics or common sense of allowing small groups to corner the natural resources of the country for their private gain? If we were wise we would have mines owned by the state and operated, not by politicians, but by boards of experts composed of engineers and technicians, as well as of representatives of the workers and the consumers.

5. For a long time to come regulation of business practices will doubtless be required. The Federal Trade Commission, the Interstate Commerce Commission and such official bodies were created for this purpose, but under the recent reactionary administrations have been stripped of much of their power. For the protection of the public from unscrupulous groups, as well as from those who are blind to the significance of arbitrary control, these agencies should be greatly strengthened and their powers extended.

These five measures—use of taxation power to curb excessive fortunes, inauguration of representative government in industry, extension of the cooperative movement, extension of public ownership and control—if resolutely adopted would break the strangle hold which big business now has on this country. Of course, we shall never gain real freedom until the present economic order, with its relentless competition for private gain and inherent strife and violence, is replaced by a cooperative society, in which the desire to serve the common good will supplant individual greed. To doubt the practicability of building the cooperative society is to deny the possibility of realizing the prayer of the Great Teacher, "thy kingdom come, thy will be done on earth."

Shall we longer be blinded and drugged by the vast quantities of comforts and luxuries which our present industrial system is producing and fail to realize the stupendous social dangers inherent in this modern feudalism? Even if it could be proved that the opportunity to accumulate unlimited private gain results in greater production, are we wise to mortgage our freedom for the sake of more material possessions?

Comrade Jesus

Not where His throne and angels are
Is He most fain, but far—far;

Not with the saved, the seraphim,
Too blind with bliss to witness Him.

Who suffer most know Him the best;
The wounds He deals by Him are dressed.

I tramped the pavement, cursing God,
When there beside me Jesus trod!

Now we shall walk, my Friend and I,
Across the earth, the sea, the sky.

I do not know what He may be;
I only know He walks with me.

From Eden barred and Paradise,
Too wisely sad, too sadly wise!

Oh, lonely feet! Oh, bleeding feet!
In step with mine on the city street!

E. RALPH CHEYNEY.

Growth

THUS I shall grow: power must come to me
As a tree.

Long, long ago the seed. . . the sprout. . . and now
Slowly the bough.

Few leaves for many years; for years no fruit—
Just growth of root:

Dumb reaching down for depth and breadth of hold
On dark and cold.

I must not dream of more till I have room
And sap for bloom.

Cyclones and suns, lightning and ache of snow—
To these I go.

I must not be the earth's green scaling-tower
Till I have power.

Apples hung five feet off my boughs in air
Till I come there—

Not thus, not thus the rugged fountains flow
Whence apples grow!

E. MERRILL ROOT.

Stranger

NO, Stranger, say not you are alone.
Sing high your songs—

Sing to the stately rocks, to the waters gently responding,
to the heedful moon, to the attentive stars.

Yes, though no man understand you, sing!

Chant your poems to yourself, even if none but you love
them.

You who find yourself cannot be desolate.

KWEI CHEN

An Open Letter to David Starr Jordan

Under this caption The Modern World for December, 1926, brings the following remarkable document. It needs no explanation. The letter bears eloquent witness to the courage and sense of honor of the writer:

ON THE first Sunday in April, 1917, you were standing on the stage of the Academy of Music in Baltimore, Maryland, making—before the Baltimore Open Forum—a protest against the impending participation of this country in the European War. You were interrupted and the meeting broken up by the sudden violent entrance of a mob which had burst through the cordon of police outside the theatre. I was the leader of this mob which succeeded in rendering your appeal unavailing.

This event took place nearly ten years ago. I was at that time twenty years old. I have tried to recall what motivated my action on this occasion. At twenty, one is mature and presumably motivated by reason.

Much has happened during those ten years. I spent part of them overseas and saw something of the actuality of war. And now I find it impossible to recall any definite thought which motivated me in leading that excited horde through the police and down the aisle of the Academy of Music.

With the best possible will to reconstruct the episode I can recall no reasoned conviction individually held by me. I begin to see clearly that I was but an unreasoning part of a class, a city, a state, a nation. I see that I was hopelessly caught in the folkways and that my act resulted only from the continuous and unceasing pressure upon me of class education and of sinister propaganda, to the true nature of both of which I was completely blind.

I acted after the fashion of an animal. The propaganda surrounding me on every side had effected me precisely as the tom-tom beating of a tribe in an African jungle affects the youths whom their chiefs and medicine men desire to stir to battle.

I see now the diabolical cleverness of the cunning forces in the background who could thus have befuddled me and made me their unwitting cat's paw. They do not differ in kind from the most primitive medicine men and tom-tom beaters.

I see now with what little use of his intelligence a man can go from birth to death through modern civilization—his way made always easy for him by the forces profiting by using him as a pawn.

You were not successful in your appeal. Seventy thousand youths were killed in the struggle which came despite your endeavors. I saw many of those youths die. By sea and on land I saw their agonies, their miseries, their racked and mangled bodies. I happened to escape their fate.

One learns much and quickly when the veneer of class and city and state and nation are ruthlessly torn away and the stark reality of life and war are seen without glamour or illusion. I learned that before I am any particular kind of man, I am first of all a man with sympathies which should embrace all mankind; an ephemeral cell in the social

organism of humanity as a continuing whole. I learned that the essential characteristic of man is intelligence and that the greatest treason of which a man can be guilty is to fail to use this essential characteristic, to surrender his will to anything whatever outside himself and to let himself be made, as I was made, the unreasoning tool of folkway passion.

It was not pleasant for you to be subjected to that experience on that Sunday evening so long ago. It is not pleasant for me to recall that I ever permitted myself to be urged on to such an unreasoning and unreasoned act.

At least you will permit me to tell you that I know now what you knew then; that you were guided by the nobility of human reason and that I was under the spell of an artificially engendered hysteria of that type which always has and always will militate against individual and social well-being until all men burst free from the aggressive totems and taboos of class and creed and tribe and emerge into the freedom of individual reason.

In a democratic nation assuredly argument should always be met with argument. Argument should never be stifled by force. It would, at least, have been possible for those differing from you to meet your arguments with more convincing arguments on the other side. They chose instead to use me and similar befuddled youths to prevent you from being heard. From my present point of view this causes me to fear that history may view with highly critical and doubtful eyes the boasted idealism which allegedly caused our participation in the World War.

I do not apologize to you, sir. No apology is possible for such an act. I assure you only that experience and maturity have brought me the poignant realization that on that Sunday evening so long ago you were motivated by the principles of civilization, while I was motivated by the passions of barbarism.

Sincerely yours,

CARTER G. OSBURN, JR.

History As It Should Be Told

"This was the fate of Napoleon, that monstrous person, with whom posterity has been so much in sympathy. You must know, my child, that by his pride he brought untold misery over France and Europe. Through him the freedom, which the Revolution hoped to give to the world, was held up for sixty years; through him Europe was compelled to think of nothing but war, received a dull, military regime, huge armies and enormous taxes. Through him the development of the world was turned from peace, brotherliness and freedom to war, hatred and slavery. Through him fifteen million of the strongest men were cut down in their prime in fifteen years. . . . Think of these sad affairs and you will learn to hate wars and conquerors."

From Richet, Universal History of Civilization for the School children of all Lands.

Books of, for and by Youth

What Youth Is Writing

NEVER before have young men and women been so generally encouraged to write as today. Every college requires a rather elaborate course in composition, which means anything from reporting a football game to outlining a program for universal peace, from a short story to a sonnet. The young writer learns to adhere to an outline, to blend the various parts of his composition, to examine his vocabulary, to use distinctive phrases; in short, he is taught the technique of writing. To such knowledge and ability in craftsmanship is added the impetus to write: the opportunity for publication. The Spectators, the Scribblers, the Echos, the Advocates, the Tattlers, the Buccaneers, the Styluses, of which every campus boasts at least one, act as spurs to writers of even moderate ambitions. Beyond these lies the field of the magazines, whose monster maws demand constant feeding. This explains, at least in part, the undeniable prolificacy of present day youth.

Unless I mistake badly, youth is happier and more successful in poetry than in prose. Youth finds joy in verse, mostly short verse. A few lines crystallize a vivid experience. The flash of understanding that suddenly illuminates, transfigures, the fleeting phenomena can be fixed in poetry. Youth excels in miniature, *Kleinkunst*, beautiful, charming, penetrating flashes, often as brilliant and lovely as the work of more mature and recognized writers. And in freshness the young poet is even more appealing than his older comrades.

It is different with prose. The young writer pores over the work of certain "models" and inevitably there remain with him *reminiscences* of what he has read. Consciously or unconsciously he patterns after others. The short story has its masters and it is so easy to be fascinated with Sudermann's trick of startling conclusions or Conan Doyle's algebraic formula for mystery tales or the consummate skill of Maupassant. Similarly in the one-acter and the essay.

The same may, to be sure, be said of all writers, but with a difference. There is in the better prose writers a keen awareness of life, a rich experience about which they are intelligently articulate, a sense of proportion and of emphasis, and a certain deftness, painfully acquired, in writing. Most young writers lack these important qualities. When their work is not imitative, it tends to shallowness. They seem incapable of sustained effort. Their plots are episodic. They fail utterly in character portrayal and take refuge in dialect conversation. Their work is not really bad, but altogether unimportant. It may find a market very readily, but it is nevertheless sadly in need of a maturing process before it is grownup.

With this rather lengthy preliminary we are ready for a consideration of six volumes done by college writers. *The Poets of the Future*, edited by Henry T. Schmittkind¹, is the eighth appearance of an annual anthology of college verse. Eighty schools are represented by their poets. It is, on the whole, a pleasing volume, containing a goodly number of gems. In manner it presents all verse forms from the time hallowed sonnets to the freest experimentation. *Saplings*² is a small volume produced by the Witter Bynner Scholastic Poetry Prize. It is superscribed "an antidote for pessimism about the American school." A creditable collection of high school work.

¹ Published by The Stratford Co. Through The World Tomorrow Book Shop, \$2.50.

² Published by the Scholastic Publishing Co. Through the World Tomorrow Book Shop, \$1.50.

³ Published by the New York University Press. Through The World Tomorrow Book Shop, \$2.00.

⁴ Published by the Marshall Jones Co. Through The World Tomorrow Book Shop, \$1.00.

⁵ Published by The Dial Press. Through The World Tomorrow Book Shop, \$2.50.

⁶ Published by The Stratford Co. Through The World Tomorrow Book Shop, \$2.50.

*Some Recent New York University Verse*³ and *Amherst Undergraduate Verse*⁴ contain the best work of these two schools.

*Young Pegasus*⁵ is mostly prose, though some poetry is also included. The committee that selected these productions presumably worked through much unusable material. What resulted may stand as a sample of the best today's youth is writing, both in matter and manner. It is rather disappointing. Outlandish names and the most minute description of eyes, mouth and clothes cannot substitute for character delineation, nor is the proclamation of a social jihad in itself a piece of literature, *Mammonart* to the contrary notwithstanding. Young Pegasus should not keep so safely near the ground, but should storm the portals of Jove himself. He needs more experience and confidence.

The Best College Short Stories, 1924-1925, edited by Schmittkind and Baker⁶, are best understood by their last 35 pages. Here are found long "market lists" for manuscripts together with eleven statements by "successful" writers telling "how they attained their success." The book presents "marketable" stories. Of the Prussians in 1792 it was said that they marched on France with their eyes on Poland. Of the short story today it may be said that it marches toward literature with its eyes on a check. Not that we begrudge the writers their check, but it is a pity that young writers of promise should be nothing more than hacks with fat pay envelopes.

But our young poets are still with us!

H. C. E.

Religion in Our Time

THE past decade has witnessed such an extraordinary revival of interest in things spiritual that religion has become news and is being featured by the press. This spiritual awakening is being accomplished by an avalanche of criticism of the current dogmas and institutions of religion. Organized religion seems to be losing ground at the very time when the search for vital religion is becoming more eager. The three volumes under review all seek to present an interpretation of life which will appeal to those men and women—and their number is legion—who are turning away from the caricature of religion so frequently presented in our churches and religious organizations and yet who are hungering and thirsting after spiritual reality.

*Religion in the Making*¹, by Alfred North Whitehead, is the interpretation of a notable scientist, who is now Professor of Philosophy in Harvard University. One bit of evidence that he is really a great scientist is indicated by the fact that he has received the Doctor of Science degree from Cambridge, Manchester, Wisconsin and Harvard. He discusses the part played by ritual, emotion, belief and rationalization in the history of religion. He emphasizes the extreme importance of solitariness in religious experience and denies that religion is primarily a social fact. Religious expression is the return from solitariness to society. He stresses the value of emotion to clear thought and deep insight. He gives a very illuminating discussion of the various conceptions of God. He points out that language is utterly inadequate to describe the deepest spiritual experiences. Thirsty men and women will find refreshment in this volume.

*A Faith for the New Generation*², by James Gordon Gilkey, is a less profound discussion but for the average person will prove equally rewarding. Many pages of this book deal with the nature of God. In fact practically all liberal books on religion now concen-

¹ Published by Macmillan Co. Through The World Tomorrow Book Shop, \$1.50.

² Published by Macmillan Co. Through The World Tomorrow Book Shop, \$1.75.

³ Published by Chas. Scribner's Sons. Through The World Tomorrow Book Shop, \$1.25.

trate upon the idea of God. Dr. Gilkey talks frankly about the difficulties involved in belief in prayer in a scientific world. He turns his attention to the age-old question: "If a man die shall he live again?" His discussion of the world's debt to Jesus is fresh and stimulating. He diagnoses the ills of the modern church and makes constructive suggestions.

*The Religion of Undergraduates*¹, by Cyril Harris, is an account of the experiences of a former student pastor at Cornell University. The author has had unusually intimate contacts with college students and is qualified to discuss their attitude toward religion. One of the tragedies of our times is that so many ecclesiastical leaders are unaware of what is going on in the minds of young people. If the churches are to maintain the respect and support of the oncoming generation it will be necessary for them to talk less about ritual and creed and denomination and to place more emphasis upon vital religious experience and sacrificial devotion to the task of building a better world.

K. P.

Youth in Fiction

THE adventures of young people, stories of their activities, discussions of their problems, make interesting reading. Here are three novels, a book of short stories and a volume of essays. They have been written by a group of "slightly older youth" and reflect, in part, the mind of youth—1926 model.

Labels,¹ by A. Hamilton Gibbs, author of *Soundings*, a 1925 novel of youth, is most readable. It is the story of post-war readjustments in an English family in which the older brother was a conscientious objector, the younger brother a winner of the D. S. O. and the sister a V. A. D. Home, built gloriously comfortable on war profits, a house divided against itself, became an impossible place for the three young people. The family conflict does not change the views of any of the five in the Wickens household. Each develops his own solution as he faces reality in war and post war disillusionment.

Robert E. McClure in *Some Found Adventure*² gives us a war novel of a late brand. It is not a portrayal of combat. It is a love story of a soldier in war time. Riley, a Princeton junior, left college for an officers' camp, but failed to gain a commission. Through his father's influence he was made a corporal on the staff of a General in a National Guard Division. Riley's desire and efforts to get to France are well told, but the high point of the novel is the love story of Martin Riley and Jeanine Laurent, a French widow. Their diverse natures, their different backgrounds and the difficulties of their circumstances give a dramatic crisis to their parting, which is wisely and delicately handled.

Floyd Dell's new novel, *An Old Man's Folly*,³ tells a dual love story. First, the timid romance of Nathaniel Windle, the old man, who marries the wrong girl: Windle, who lives a frustrated life, lets slip each chance to make his dreams come true. And the second story of Ann Elizabeth, his daughter, and Joe Ford. The first half of the novel is the best. Windle is there shrewdly observed and well presented. The book is an interesting reflection of what is happening to Floyd Dell. Are his radical ideas but a young man's folly to him?

Fraternity Row,⁴ by Lynn and Lois Montross—who aroused much interest by writing *Town and Gown* some years ago—is a book of short stories of college life. There is fun in it, sarcasm, glitter, defiance, and a good deal of shrewd observation and wisdom. Andy

Protheroe, the hero, is not only an individual, but a symbol, which embodies the spirit of young absurdity which loves gaiety, rhythm, color and nonsense.

Percy Marks, author of *The Plastic Age*, has just written a group of short essays on various phases of well-known problems in colleges and universities: *Which Way Parnassus?*⁵ Mr. Marks has nothing new in this book for readers who have followed the literature on college and university problems in organization and administration. It is burning over old ground. It boils down to an outline of situations as they exist in a style and vocabulary which seem to say "I talk your language."

Of the five books reviewed the first two novels and the Montross book of short stories best reflect the mind of modern youth.

A. A. S.

The Christian and War

TWO problems converge when *The Christian and War*¹ is made the subject of a book. One is the search for an institution that should lend its weight most effectively to the abolition of a senseless and wicked practice, the other is the desire of followers of Jesus to apply His principles in the arena of international relations. For those who, whether churchmen or not, believe that the church has still a power to affect public opinion and action even in politics, or who believe that the principles of Jesus may and must be applied to great social issues, this book will have an interest. It emanates from a committee of clergymen in Montreal, representing different denominations, and thereby shows how our northern neighbors are alert to the same great concrete problem that is in the forefront of the sensitive conscience in American liberal Christianity.

The authors call the book an appeal, but it is an appeal to reason rather than to emotion, and it is a systematic argument for the serious decision of Christians in time of peace against participation in war either by governments or by individuals. In an eloquent way and with excellently selected examples it covers nearly every phase of the subject. Many of its arguments have long been familiar to Christian pacifists. The causes of war, the method of war, the costs of war and its consequences, are all vividly presented. The position of Jesus is defined not as a doctrinaire pacifism but as a view of life that emphasizes the values of humility, mercy and the enduring of reproach, and that practices the methods of love, reverence and service. The emergence of a definite condemnation of war in the early church, the subsequent alliance of church and state, the absence of a Christian ethic of war in Protestantism and the present uneasy conscience in the church are all described. The frequent appeal to the churches as both worthy and able to stop wars in Christendom is rehearsed and this appeal is endorsed as requiring in the main the discovery and reporting of the facts concerning war. This educational campaign, involving the overthrow of prejudices and false arguments, will take a great deal of effort. In the meantime certain definite attitudes are advised toward subversive tendencies or constructive policies in national life.

Specially to be commended are the clear isolation of the problem of war from the meshes of an abstract discussion of the use of force and the well-documented and dispassionate exposure of the fallacies by which the Great War was justified. As the book is an appeal, a reviewer's judgment about it should be a judgment on the appropriateness of its method for the accomplishment of its aim. One might suppose that the best way to make pacifists of persons who favored the last war was to leave that event out of account as too controversial and to discuss war in the abstract.

¹ By M. F. McCutcheon, Allan P. Shatford, W. A. Gifford, Richard Roberts, W. D. Reid, T. W. Jones. Published by McClelland and Stewart, Ltd. Through the World Tomorrow Book Shop, \$1.50.

¹ Published by Little, Brown & Co. Through The World Tomorrow Book Shop, \$2.00, postpaid.

² Published by Doubleday, Page & Co. Through The World Tomorrow Book Shop, \$2.00, postpaid.

³ Published by George H. Doran. Through The World Tomorrow Book Shop, \$2.00, postpaid.

⁴ Published by George H. Doran. Through The World Tomorrow Book Shop, \$2.00, postpaid.

⁵ Published by Harcourt, Brace & Co. Through The World Tomorrow Book Shop, \$2.00, postpaid.

These authors evidently do not think so. The analysis of the last war, with its long preparation, its hasty precipitation, its camouflaged moral war aims, its lies and propaganda, and the disastrous spirit of its peace, when exposed so convincingly and without offense, should prove a most efficient and indeed an indispensable element in the conversion of a largely undeceived public. The folly, the waste and the sin of war still fail of obvious recognition often because the last war's justification remains unchallenged. The authors (two of them served with the army during the war) evidently entertain no such illusions. Their words are well calculated to convince their associates in their own and other countries.

HENRY J. CADBURY.

Reading List of Books That Challenge Youth

- Races, Nations and Classes*, by Herbert A. Miller. Lippincott.
Education and the Good Life, by Bertrand Russell. Boni & Liveright.
The Goose Step, by Upton Sinclair. Upton Sinclair Publisher.
The American College and Its Rulers, by J. E. Kirkpatrick. New Republic.
The Brass Check, by Upton Sinclair. Upton Sinclair Publisher.
Public Opinion, by Walter Lippman. Harcourt, Brace & Co.
The Great Illusion, by Norman Angell. Putnam.
Shall It Be Again? by John Kenneth Turner. Viking Press.
War—Its Causes, Consequences and Cure, by Kirby Page. Doran.
Now Is the Time, by Arthur Ponsonby. Seltzer.
Religion and the Rise of Capitalism, by R. H. Tawney. Harcourt.
The Golden Bough, by James Frazer. Macmillan.
Adventurous Religion, by Harry Emerson Fosdick. Association Press.
Religion in the Making, by Alfred N. Whitehead. Macmillan.
The Dance of Life, by Havelock Ellis. Houghton Mifflin Co.
Moral Philosophy, by Warner Fite. Dial Press.
The Revolt of Youth, by Stanley High. Abingdon Press.
Youth and Renaissance Movements, edited by Milton Stauffer. Student Volunteer Movement.
Youth's Adventure, by Allan A. Hunter. Appleton.
The Revolt of Modern Youth, by Judge Ben B. Lindsey. Boni and Liveright.
Youth in Conflict, by Miriam Van Waters. New Republic.

AGNES A. SHARP.

HONORABLE MENTION

"What book have you recently found especially worth while?"
 In response to this query we have received the following titles:

PAUL JONES, Secretary of Fellowship of Reconciliation, New York: *Dollar Diplomacy*, by Nearing and Freeman (Viking Press).

HARRY W. LAIDLER, a Director of the League for Industrial Democracy: *Grammar of Politics*, by Harold Laski (Unwin, 1926).

GEORGE STEWART, one of the pastors of the Madison Avenue Presbyterian Church, New York City: *The Decline of the West*, by Oswald Spengler (Knopf).

BETTER BOOKS for ALL-ROUND READING

Any of the following books, all of which have been carefully selected after a reading by at least one member of the staff, may be ordered from *The World Tomorrow Book Shop* at the regular retail price.

We pay the postage.

New Schools in the Old World, by Carleton Washburne and Myron M. Stearns. New York: The John Day Co., 1926. 7¾ x 5½. 174 pages. \$1.75. Illuminating essays on Oundle, the Decroly method, the Dalton Plan, and other educational experiments in seven countries of Europe. This book is certain to find numerous and eager readers among all who are looking for better and more adequate schools.

Twelve Modern Apostles and Their Creeds, by G. K. Chesterton, Charles L. Slattery, Henry Sloane Coffin, and others. New York: Duffield and Co., 1926. 8¼ x 5½. 209 pages. \$2.50. Eleven well-known "believers" and one "unbeliever" present reasons for their respective brands of faith. Denominationalism that is more than denominationalism.

War—Patriotism—Peace, by Leo Tolstoi. New York: Vanguard Press, Inc., 1926. 7¼ x 4½. 125 pages. \$0.50. Stirring classics, well bound, well printed, at cost. Watch these Vanguard books!

Foreign Trade and World Politics, by Herbert F. Fraser. New York: Knopf, 1926. 8 x 5½. 346 pages. \$3.25. Here it is! Just the book you have been hoping somebody would write. It discusses the relation of tariffs, debts, reparations, imperialism and nationalism to international friendship, cooperation and peace. Have one on yourself!

War—Cause and Cure, compiled by Julia E. Johnsen. New York: H. W. Wilson Co., 1926. 8 x 5½. 414 pages. \$2.40. This latest volume in the Debaters' Handbook Series maintains the usual high standard. Various points of view are presented. The 54 pages of bibliography alone are worth the price of admission.

Fatalism or Freedom, by C. Judson Herrick. New York: W. W. Norton and Co., 1926. 6¾ x 4½. 96 pages. \$1.00. An eminent biologist discusses the ancient and yet ever new question of determinism versus choice. His conclusion is that the denial of "genuine freedom to enlarge, purify and ennoble my personality is a reversion to barbarism."

Thirty Years of Modern History, by William Kay Wallace. New York: Macmillan, 1926. 5¼ x 8¼. 278 pages. \$4.00. A survey of history based on the author's well known thesis that economic forces dominate the political state. More an interpretation for the seasoned student than an introduction for beginners.

The Second Book of Negro Spirituals. Edited with an introduction by James Weldon Johnson. Musical arrangements by J. Rosamond Johnson. New York: Viking Press, 1926. 7 x 10. 189 pages. \$3.50. This second volume, with 61 additional songs of wide variety, is even better than the well known first book. Everyone has a favorite. Mine is "God's A-Gwineter Trouble De Water."

Jesus' Way with People, by Alexander C. Purdy. New York: The Womans Press, 1926. 4½ x 7. 190 pages. \$1.50. Suggestions Toward a Technique of Christian Behavior is Purdy's subtitle which well describes this volume. Jesus' solutions of problems of relationships which face each of us every day are clearly given and illustrated in modern psychological terms. Students and young people will be especially helped in their thinking by this book.

Horses—Now and Long Ago, by Lucy Sprague Mitchell. New York: Harcourt, Brace and Co., 1926. 8¼ x 5¾. 343 pages. \$3.00. Evolution, history, and present uses of the children's age-long favorite animal told fascinatingly by story, ballad, verse and picture. For the nine to ninety-nine year olds, almost incomparable.

Florence Simms. A biography by Richard Roberts. New York: The Womans Press, 1926. 4½ x 7. 292 pages. \$1.50. Of unusual interest is this volume. The life and work of Florence Simms, Industrial Secretary of the National Board of the Y. W. C. A., is intimately and beautifully interpreted by a brilliant minister. The well written vital story of a full life and strong Christian faith contains also a wealth of information on the industrial life of women in this country during twenty years of the present century.

Das Tor zur Welt, by Frank Thiess. Stuttgart: J. Engelhorn's Nachf., 1926. 7½ x 4¾. 352 pages. \$1.65. "The biographer of German Youth" in this second volume of his tetralogy recounts the story of youth on the gateway of life. A fascinating portrayal of life at and about a German *Gymnasium* of pre-war days.

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The underlying principle of this Society is a belief that human life should be held sacred and inviolable under all circumstances.—Mrs. Henry Villard, Chmn.

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Affiliated with War Resisters' International. Members pledged never to take part in any war. Advocating amendment to Federal Constitution making war illegal.

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NATIONAL

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Where the need is greatest, to demonstrate the "Better Way" by practical Christian service.—Ex. Sec. Wilbur K. Thomas.

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Is radical, opposing war even in time of war, holding it always the flouting of common sense and decency. Distributes literature gratis.—Pres. Charles F. Doie. Ex. Sec. Henry W. Pinkham.

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Propagates the principles of Anarchism, as taught by Kropotkin and Tolstoy. Issues a weekly. "Erkenntnis und Befreiung." Whole organization absolutely against war, also against defensive war, absolutely anti-militarist and against all violence. Address, Pierre Ramus.

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532 17th St., N. W., Washington, D. C.
Clearinghouse publishing valuable monthly Bulletin (25c a year); "America First" co-operation posters; educational goodwill material for teachers and schools. Samples sent on request. Ex. Sec. Frederick J. Libby.

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WORLD PEACE FOUNDATION (Incorp. under the laws of Mass., July 12, 1910),

40 Mt. Vernon St., Boston, Mass.
Publishes World Peace Foundation Pamphlets, documented brochures on international questions; information service; American agents for publication of League of Nations, International Labor Office and Permanent Court of International Justice.—Wm. H. P. Faunce, Pres.; Edwards Cummings, Gen. Sec.; Denys F. Myers, Cor. Sec.

An Announcement

Study Pilgrimage to Europe

DURING the summer of 1927, for the seventh consecutive year, a carefully selected group of educators, ministers, editors, and men in public life will make a first-hand study of the situation in Europe under the direction of Sherwood Eddy. The party will sail from New York on the Red Star steamer Belgenland, Saturday, June 25. It is estimated that with economy the entire trip can be made for about \$700 cabin or second-class passage, or \$600 tourist third class. First-class steamship passage would of course raise the cost.

Lectures are held on the voyage for preparation and background, and each morning in London, Berlin, Prague, Vienna, Geneva, and Paris. The afternoons and evenings are uniformly kept free for sightseeing except in Geneva, where a special study is made of the League of Nations.

The meetings in London will be held in Toynbee Hall, July 4 to 21. During the last six years similar parties have heard lectures in London from such writers as Bernard Shaw, Gilbert Chesterton, Tawney, Laski, Cole and Sidney Webb; political leaders like Stanley Baldwin, Ramsay MacDonald, Lord Cecil, Lord Haldane, and other members of parliament of all political parties; employers like Seebohm Rowntree; labor leaders like Arthur Henderson and Robert Smillie; religious leaders of the stamp of Bishop Gore and Bishop Temple, Studdert-Kennedy, W. E. Orchard, and Maude Royden. We are annually received by the Archbishop of Canterbury, the Bishop of London, Lady Astor, and at the House of Commons. A week end is spent in Oxford as guests of the university.

Pausing a day in Holland on the way to Germany, the party will spend July 24 to 30 in Berlin. In past years the party has met President Hindenburg, ex-Chancellors Luther and Michaelis, Professor Harnack, and representative leaders of capital and labor and of the principal parties in the Reichstag.

Programs have been arranged in Prague for July 31, August 1 and 2; and in Vienna August 3 to 5. August 7 to 13, the Geneva Institute of International Relations combines our party with an equal number of visitors from Great Britain in making a thorough study of the League of Nations. A strong program has already been arranged.

From Geneva the group will proceed to Paris, where the summer's work will be concluded by a series of lectures, August 15 to 19. *The party will be restricted to persons in public life who will actively promote better international relations upon their return, and who through editorial responsibility, public speaking or writing, will be able to exert wide influence on American public opinion. It is requested that others do not apply for membership.*

The above matters are more fully covered by a special circular issued by the Bureau of University Travel of Newton, Mass., which is sent on request and which forms the basis of all travel contracts.

Applications for membership in the party should be made early to the Committee. Address all communications to SHERWOOD EDDY, Director, Room 505, 347 Madison Avenue, New York City.

15th

Please remember
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or

CHANGES OF ADDRESS

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- LOCOMOTIVE ENGINEERS' JOURNAL** (monthly)
Brotherhood of Locomotive Engineers, 806 Engineers' Bldg., Cleveland, Ohio. Albert Coyle, ed. \$1.50
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Questions for Group Discussion

These questions have been added to the information in this issue for those who are interested in challenging or testing the points of view represented by the contributors. Such interest can be largely enriched if a group can meet and discuss the points at which they differ in theory or practice with one another or with the convictions here presented. Within the compass of this magazine is the material for thought and reflection which will insure a group against the charge that the discussion lacks the information necessary for successful group thinking. The Editors have in mind college groups, young people's forums, church groups, women's clubs, etc. The *World Tomorrow* would like to have reports of such discussions in the form of open letters that might appear in the magazine from time to time. The Editors and Miss Loucks will welcome any criticisms or suggestions as to the usefulness of the questions.

What Is Life's Stake in Youth?

I. 1. Which of the following statements would you feel are true of the actual young people you know best?

- a. They are "all in a mess" within.
- b. They want to test the fundamental assumptions of life in an effort to achieve a wholesomer civilization.
- c. They don't do any thinking;—their open mindedness means minds open at both ends and incapable of arriving at a conclusion.
- d. They are in active opposition to their families, their social groups, etc.
- e. They are slaves to their families, their groups, etc.
- f. They have a sounder basis of manners and morals than their elders.
- g. They seem to suffer from a strange paralysis of the will.
- h. They are as conservative, no more and no less, than the groups from which they come.
- i. They are less fitted to handle life after college than before they went.

2. As you think of the actual young people you know what other characteristics would you add? From the things you hear them talk about? From interests they reveal when they are honest with themselves?

II. Which of the things you have agreed upon in Question I would you consider as wholesome signs? Unwholesome ones? Why?

(The order of the next questions will be determined largely by the point at which there is most interest or disagreement in the last question.)

III. 1. What place, if any, has doubt, dissatisfaction, inquiry in the realization of the various aspects of life? Justify your answer by concrete illustrations out of your experience or reading?

2. What place has confidence, assurance, security in life? Make this answer specific.

3. What relation do you find between doubt and assurance, security and adventure, denial and affirmation, desire and fulfillment in achieving a scientific experiment, a philosophy of life, a marriage relationship, relationship between East and West, communion with God?

IV. 1. What factors should the individual take into consideration in making a decision as to his clothes, dancing, petting, beliefs about the universe, standards of living, etc.? When two of these factors are in conflict how does he resolve them? For example, in a disagreement as to any of the above with his family, with his church, his own social group? What is the basis of the older generation's restraining influence on youth? What makes men "smart

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A NEW APPROACH IN MISSIONARY EDUCATION: A Parish Project, by John Clark Archer, Professor of Missions, Yale University

Describes in detail the plan by which a church has for several years organized the entire parish around a missionary project. Also provides a comprehensive survey of the religions of the world. Price \$1.75

MUSA: SON OF EGYPT, by Jeannette Eloise Perkins, author of *Knights of Anytown*, and Mary Entwistle, author of *Book of a Chinese Baby*.

Lessons for use by primary teachers. Outlines three different uses of its material to fit the needs of various types of churches. Price 75 cents

FRIENDS OF THE CARAVAN TRAILS, by Elizabeth Harris, Secretary of Elementary Work of the Missionary Education Movement.

A series of programs to interest juniors in present-day boys and girls in Bible lands. Based on the author's actual experience with a class of junior children. Price 75 cents

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iconoclasts"? What is the relation of impulse and convention in growth and progress in any of the above realms?

2. What is meant by the "moral obligation to be intelligent"? If one is thoroughly sincere has he met the requirements for achieving fulness of life?

3. What place has discipline in the scheme of life you hold? How would you describe a "discipline born of self-liberation"? How would it operate in your thinking, in your relations with the other sex, in your standard of living, in your use of time?

V. 1. What are facts? Name some things you would call facts? Which of these are absolute, which relative, modifiable?

2. What does this exercise suggest as to the relation between facts and interpretations, facts and values, the relation of science and philosophy, of psychology and religion? To what extent does knowing how a thing operates determine the use to which its activity shall be put?

3. What "facts" are usually assumed in the phrase "human nature being what it is"? What do you mean by it? What is the relation of your answer to the concept of universal peace, racial antipathies, necessity for private ownership, competition as a motive for production?

GRACE LOUCKS

AN APOLOGY

In the December issue of THE WORLD TOMORROW, page 277, the price of the book "Twelve Modern Apostles and Their Creeds," published by Duffield and Company, should have been \$2.50. We are sorry for the typographical error.

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Fremont Older, Editor of the *San Francisco Call*, tells of his efforts to rid that city of graft and corruption.

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In this novel Ford continues the ideas and characters from previous ones.

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CORRESPONDENCE

Socialism Not a Religion

WHILE there is much truth in the article by Hamilton Fyfe in so far as it describes Eugene V. Debs' loving kindness I wish to take exception to the notion that Socialism is a religion. Socialism might be said to be the Christianization of the social order, and the Socialist spirit is identical with the Christian spirit and with the spirit of all other religions, but Socialism is not a religion in itself and it does not negative the tenets of any religion. I never broached the subject to Gene, but I doubt very much if he believed that the common destiny of man is extinction. Socialism is entirely consistent with belief in God and immortality. It is just such ill-considered writing as that of Fyfe which gives the enemies of Socialism an excuse for attacking it as anti-religious. It is nothing of the kind. On the contrary, it will open up the way to such spiritual development as the human race has never known.

Milwaukee, Wisconsin.

JOHN M. WORK

The Failure of Christianity

I am sorry to say that I am not in favor of your paper. I do not think that it is possible nor desirable to build up a Christian social order. For nineteen hundred and twenty-six years Christianity has had a fair chance to show its ability and in all these times it was unable to solve any social problem. A new social order has to be built up on a new constructive basis.

Berlin, Germany

E. J. GUMBEL

That October Number

I am writing some criticisms of your magazine, having before me the issue of October, 1926.

I have not found much in THE WORLD TOMORROW in favor of constitutional government nor in favor of the Constitution of the United States. On the other hand I find expressions and criticisms that have an ominous sound. Let me be more specific. The opening article is from Mr. Gandhi, the Hindu social religious philosopher. Gandhi says the two greatest evils to overcome are greed and hate. He professes to believe in what he calls "Non Violence" as the greatest force with which to resist these twin evils of human nature. Yet he with his followers and sympathizers is trying to create the greatest force with which governments have to contend—the force of public opinion backed up by sympathy. No doubt he is a sinner, without knowledge of the true God, and has no remedy for the evils he deplors. Why waste time listening to his empty talk? Do we not have Jesus Christ and the Holy Bible? Do we not have the finest written constitution of any nation in the world? We are provided with legislatures, congresses, courts of justice and magistrates. If we cannot protect ourselves with all these agencies, why look to a Hindu social agitator who is not as well off as we are?

The second article is by Mr. H. A. Overstreet and deals with "Militarizing Our Minds." Mr. Overstreet is much alarmed over the efforts being made by our government to teach the young men of our country the elements of military discipline. He attempts to mold and fashion our minds to his way of thinking. If we do not watch ourselves he will captivate us and lead us into the camp of the pacifists.

The third article is by General L. R. Gignilliat on "Students and National Defense." This is a fine article in every way. It is well written, convincing and timely. It is a credit to a magazine devoted to pacifist ideals, and of international Socialism, to publish such an



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The debate on BIRTH CONTROL between the University of North Carolina and the North Carolina State College is included in the UNIVERSITY DEBATORS' ANNUAL 1924-5. \$2.25.

War—Cause and Cure By *Julia E. Johnsen*

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Peace, like health, is radiantly positive, yet men define it as "the absence of war." It is this negative attitude to peace, in times of peace, that prevents the progress of constructive efforts to establish lasting peace.

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Complete List of Subjects on Request

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article. His argument for military training of young men is sound and unanswerable.

The fourth article is by Prof. George A. Coe, Ph.D., of Columbia University, on "Training Citizens, for What?" Prof. Coe is a psychologist, a metaphysician, and a master in the field of pedagogy. In his article he claims to know the actuating motive of the War Department in its well laid plans for luring the young manhood of America into the "Citizens' Military Training Camps." He certainly makes it plain that he is trying to create sentiment against military training of every kind by the agents of our government. Prof. Coe writes of the instruction in these camps with manifest prejudice in his own heart and a desire to create prejudice in the minds of his readers. His method is unfair and is lacking in patriotic impulse.

What idea of citizenship does Prof. Coe have? None whatever. Abolish warfare! This of itself will bring about international good will! A Socialistic Utopia will then ensue! His word for it.

The only escape from the perils of unpreparedness on the one hand and the danger of military autocracy on the other hand is in a large civilian body of men who are trained in the rudiments of war and disciplined to the principles and practices of camp life.

Frankford, Del.

GEORGE A. COOKE
Pastor M. E. Church

Women's Student Pilgrimage

Summer, 1927

ARRANGEMENTS have been made for a picked group of 26 women to spend over ten weeks in Europe this summer under the auspices of the National Student Council of the Young Women's Christian Associations.

This is not to be a Sight-Seeing Tour, but rather a Voyage in Understanding. There will be some opportunity for sight-seeing, but the main purpose of the Pilgrimage will be to know European students and student life. Due to the wide contacts of Mr. Conrad Hoffman (Executive Secretary of International Student Service, formerly European Student Relief), who makes our arrangements in Europe, we have access to practically every student organization in Europe. The Pilgrimage will be in charge of two members of the Y. W. C. A. Student Staff who have had experience on the Continent.

The party sails from New York on the S. S. Majestic, June 25th, travelling tourist third class. The return sailing is from Cherbourg, August 31st, arriving in New York September 6th.

The cost of the round trip, New York to New York, is \$700.00. This includes all visas, travelling and living expenses; in fact, everything save passport and personal expenditures.

The tentative itinerary includes: A Student Conference in England; London; a glimpse of Scotland; a chance to know some Dutch Students; a week with the German Youth Movement; a survey of Poland; a visit with the German Self-help students; the annual International Student Service (formerly European Student Relief) Conference; attendance at the Geneva Institute on International Relations; a glimpse of Italy, Switzerland, and finally Paris.

The group is to represent a cross-section of our new Women's Student Movement—undergraduates (preferably incoming Seniors), graduates, faculty and Y. W. C. A. secretaries. All races (white, Negro and Indian students) and all sections of the country will be represented. The members of this group will be the official representatives of our movement to the student groups of Europe; therefore, we want the best people available.

The group is limited to twenty-six and must be recruited by February 15th. Write immediately for further information to:

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The Last Page

UNABASHED and heedless of all conscience-pangs, I sneaked a look at some of those fascinating essays that were entered in the Contest and which happened, in the way that some things do, to fail of capturing a prize. I'll say that they have taught me much!

Here's one I swear would take a prize from *True Confessions*. And right next to it is a rather different one, which says: "I don't approve of the modern girl's tactics. Not that my disapproval will alter them (the tactics), but having said what I am about to say, I shall feel more at ease, knowing that I have made a slight attempt to stem the influx of innovations so characteristic of our younger generation." Old King Canute, with his broom to sweep back the ocean, had nothing on this lad!

One contestant was but fifteen years old; and he deserves, in my opinion, credit for ambition. Not so laudatory do I feel about the ambition of another youth, however, who writes in: "Mr. Rewarder and to all whom it may concern, I take great pleasure in entering this wonderful contest. I am a high school student, about five feet six inches in height, weigh about one hundred and fifty pounds, and I am very ambitious. Age sixteen. Hoping a fair result—."

Here's a reference to "Mr. H. G. Wells of Harvard College." Evidently the *Outline of History* got slightly mixed up with the Five Foot Bookshelf.

Title: Football, a Menace to World Peace. Another title: Ships, Shoes and Sealing Wax. Another: A Young II Penseroso in Prose. Another: A Dutchman's Pair of Breeches. And over twenty long, long essays called "The Thoughts of Youth are Long, Long Thoughts."

There was, also, an unfortunate slip of the typewriter under the fingers of one prize winner, which made him marvel at an ambitious office boy who was going to night school, and a stenographer whose musical ambition received outlet by her devotion to "vice culture in the evenings."

"Dear Sirs," begins a letter, "Yielding to your invitation asking young men and women to submit an essay on the topic: 'What Youth Is Thinking,' I have planned and studied the question and at last have completed the task . . . I took note of this contest and I desired to obtain the prize you offered. The essay I have written is original in thought and structure and style. The quotations I have used I have read in the newspapers just recently, and to my knowledge they are apropos to the subject. . . I hope you will appreciate my effort to size up this question." Well, old man, speaking for myself, I want to say I did.

Sour grapes, I know, will not make any of these young folk mind a little joshing. Here is a spirit, in my estimation, that will carry this chap through a lot of rocky going: "I am collecting rejection slips (and having splendid luck, too). To the end that I may add one of yours to the collection I am sending you this day a little manuscript to be entered in the youth contest. I don't expect to win a prize. As a writer I am a splendid blacksmith, but if you

should have time and inclination to criticize the thing for me, maybe that will help me to draw near the charmed circle of literary lights, who punch not the clock, neither do they toil." Brother, take it from one who knows—that last bit is all wrong. The real literary worker puncheth not the clock for the sole reason that he puncheth the typewriter so many hours at a stretch (or without a stretch) that he lacketh the punching power in his weary arms. Methinks, my lad, you may some day succeed, and if you do, you'll live to rue those hasty, unwise words.

* * *

JOLLY days are ahead for those who enjoy the sensation of terror over threats to the life of capitalism, the liberty of business, and the pursuit of profit. A new monthly paper is being published. The name of it, ladies and gentlemen, is *What's What*—and the editors (who are not named) don't mean it as a question but an answer. Volume I, No. 1, carries the scarehead, "American Government and Institutions Are in Danger from Radical Propaganda. Russia Directs Scores of Organizations and Hundreds of Publications Engaged in Poisoning Our Political, Social and Religious Life. The Corruption of Youth, the Disruption of Labor, and the Undermining of Public Morals, are all a Part of the Sinister Program. *What's What* Lays Bare the Monstrous Plot to Undermine Our National Life." Laugh that off!

The nifty little four-page periodical is published by the Industrial Defense Association, Inc., 7 Water Street, Boston, Mass., which was "organized to inculcate the principles of Americanism in Industrial, Religious, Fraternal and Educational circles." Circles? This little sheet contains thinking in all kinds of circles.

"Ten million people," it says, "out of our population of 110,000,000 are tainted with radicalism of varying degrees, from the pale pink of pacifism to the deep red of bolshevism." *My word! Aren't these people shrewd!*

"Subversive societies and organizations actively working for the destruction of Christianity, civilization and government in America number several hundreds. The Industrial Defense Association has a list of 275." In a later bulletin these modern watchmen of the night present the list to the gaping terrified populace. B-r-r-r! Doesn't it make your backbone shiver? (Or, anyway, your sides shake?)

Some of the organizations listed are genuinely "radical," even in the popular, unscientific sense of the term. But I feel moved to select certain organizations in the list to show what humorists these alarmist worthies are. Among the "Communists, Socialists, Pacifists, I. W. W., and Doubtful Societies and Organizations Operating in the United States" appear the names of: American Association for Labor Legislation; "American Associated University of Women" (which means, I take it, the American Association of University Women); American Peace Society; American School Citizenship League; "Association for Advancements of Colored People"; Association for International Conciliation; Church Peace Union; Fellowship of Faiths; Foreign Policy Association; International Suffrage Alliance; Inter-Parliamentary Union; League for Abolition of Capital Punishment; National Consumers League; National Council for Prevention of War; Society of Friends; World Peace Foundation; Meadville Theological School; Yale Liberal Club; and the American Farm Bureau Federation.

What's What, its sponsors say, "separates the wheat from the chaff; the adept from the dupe; the vicious from the sentimental."

Verily, the laugh, methinks, is on the middle-of-the-road, mild liberals!

After all, you may as well be hanged for a traitor as for an arbitrator.

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II

The cynic who believes the world is going to the dogs in spite of the poor boobs who are trying to save it, and who wishes they would quit so he could be surer he is right.

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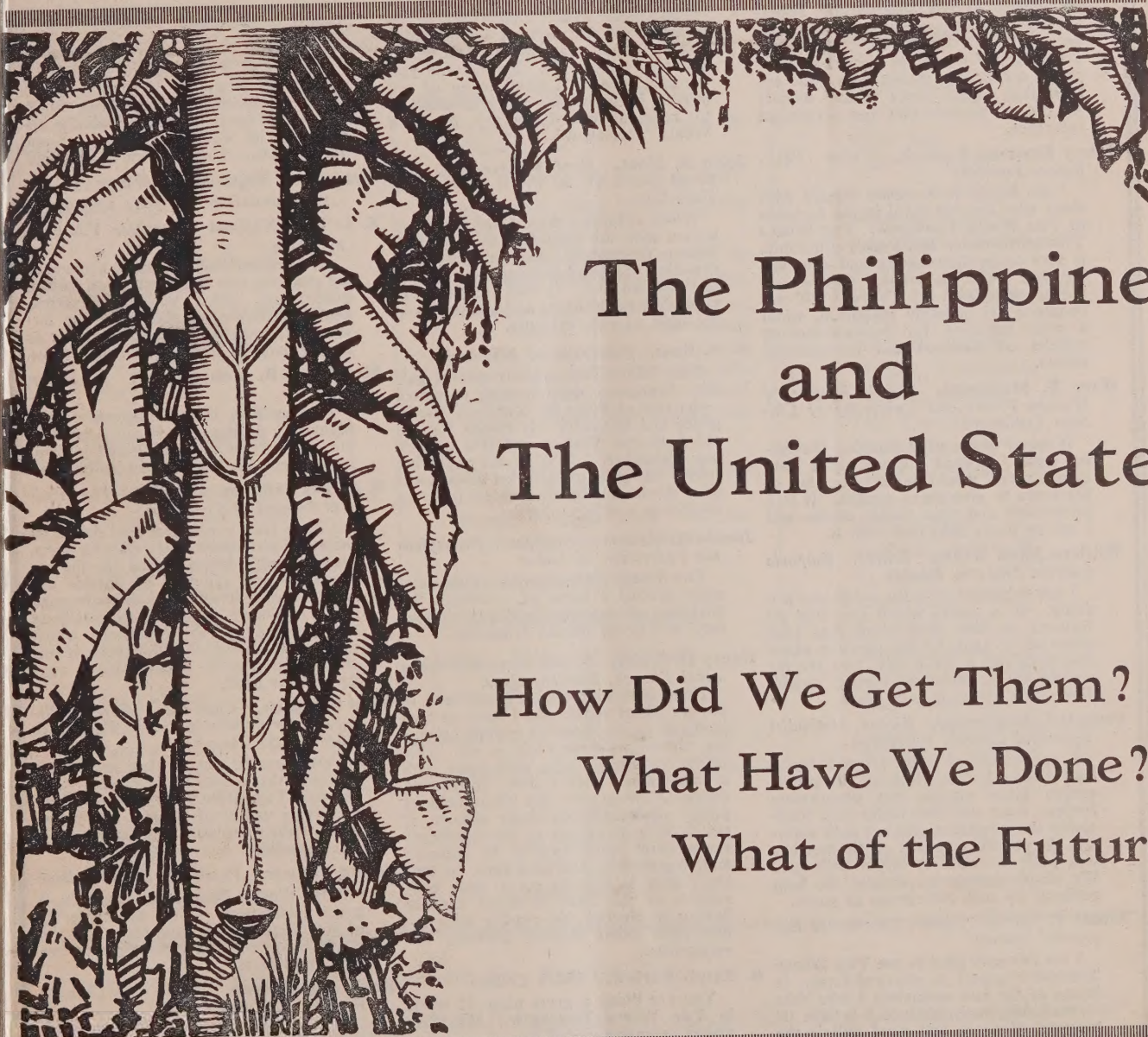
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FEBRUARY, 1927

No. 2



The Philippines and The United States

How Did We Get Them?
What Have We Done?
What of the Future?

The World Tomorrow, Inc.

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What They Tell Us

John Dewey, Columbia University

It seems almost superfluous to express any words of commendation for *THE WORLD TOMORROW*. It occupies a place of its own and performs a service not undertaken by any other of the liberal journals. Its concentration in each number upon some special topic, the different phases of which are treated by competent authorities, makes each issue enlightening, and more than usually worthy of preservation for permanent reference.

Harry Emerson Fosdick, Union Theological Seminary

I am happy to associate myself with those who are interested in the fortunes of *THE WORLD TOMORROW*. *THE WORLD TOMORROW*, under Mr. Page's editorship, is sure to be illuminating and stimulating, and while the journal will ask no one to agree with all it says it will undoubtedly, if properly supported, wield a wide influence for forward-looking policies on national and international affairs.

Mary E. McDowell, Illinois League of Women Voters and University of Chicago Settlement

It seems to me your stunning November issue, "Toward a Constructive Foreign Policy," would be just the kind of literature to give these women. It is a remarkable and most timely edition and I am perfectly delighted with it.

William Allen White, Editor, Emporia Gazette, Emporia, Kansas

I am delighted with the work you are doing. In a world which can only go forward on faith and which was bled white of its faith by the punitive peace that followed a futile war, you are injecting faith into an anemic world. Good luck to you in your work.

Francis J. McConnell, Bishop, Methodist Episcopal Church, Pittsburgh

I have admired your journal for a long time. It has filled an altogether unique place among our progressive forces. I am sure that under your leadership the magazine will not only maintain the notable standard of the past but will push forward to larger influence. We simply cannot do without the help rendered by such enterprises as yours.

Albert F. Coyle, Editor, Locomotive Engineers' Journal

I am devoutly glad to see *THE WORLD TOMORROW* appear in enlarged form. It is one of the few magazines I take time to read religiously because I believe its message of peace and good will is the most critically needed antidote for the strife and bitterness shrouding the world today. The last two issues have been truly monumental and comprise an invaluable contribution toward international understanding and the preservation of democracy.

Stephen S. Wise, Free Synagogue, New York City

I wish to thank you for the recent issue of *THE WORLD TOMORROW* in which you dealt with the question of "Dictatorship and Democracy." It seems to me that issue is a most valuable contribution to the problem which lies before all of us. May I send you the enclosure as a small token of my interest in the service which is rendered to religion and democracy by *THE WORLD TOMORROW*?

John R. Mott, General Secretary, National Board of the Y. M. C. A., New York City

While at times I do not find myself in accord with the positions taken by *THE WORLD TOMORROW*, I find this periodical arresting, forward-looking, courageous, and constructive. It also stands ready to modify its positions and statements in the light of new evidence.

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THE WORLD TOMORROW, more than any other journal I know of, combines the qualities of courage, intelligence, honesty, and broad human sympathy.

Henry H. Crane, Centre Methodist Episcopal Church, Malden, Mass.

This publication fills a great need in the periodical world, and I have no hesitancy in saying that it is rapidly becoming virtually indispensable to me. Distinctly enough, it edits each issue with a single aim. This I like. Instead of trying to sweep over the whole field of public affairs with a single gesture, it points with directness at the significant spots which most need to be noticed; and, fortunately, one at a time, so that the reader is able to get a clear conception of the issue involved without having it blurred too readily with innumerable other matters pressing for recognition.

S. Ralph Harlow, Smith College

You are doing a great piece of work in *THE WORLD TOMORROW*. My class makes extensive use of it.

Frederick Lynch, Secretary, The Church Peace Union

I do not know when I have picked up a paper with a series of more valuable articles in it than this. Go on with the good work!

Anne Guthrie, Y. W. C. A. of Chicago

The way in which this paper covers one subject each month, giving much valuable material, is certainly a joy to all of us who are searching for unbiased information.

Irving Fisher, Professor, Yale University

As long as *THE WORLD TOMORROW* is open to all views and its main purposes agree approximately with those which I have at heart, I most cordially approve of its work as a beneficent one for the future improvement of mankind.

Marguerite Wilkinson, Writer

Congratulations on your appearance.

E. L. Hall, National Committee Y.M.C.A., of China

At a recent staff meeting, a committee studying into the question of foreign publications which should be permanently available especially for our Research Library listed your magazine as among those of special importance to us.

Mrs. Helen B. Montgomery, Rochester, N. Y.

I value *THE WORLD TOMORROW* very highly. I do not always agree with it, but it is always stimulating and informing. I trust its honesty and its fairness.

S. Parkes Cadman, President, The Federal Council of Churches

I have read your paper and desire its increased circulation. It relies on facts, reasons and a decent regard for the co-operation and approval of outside nations. I trust it will have the patronage of all visioned citizens who anticipate and prepare for the conditions which must prevail, cost what they may, if our civilization is to be preserved and augmented for good.

Fred B. Smith, Chairman, World Alliance for International Friendship Through the Churches

Permit me to congratulate you heartily upon the splendid work being done through *THE WORLD TOMORROW*. You are giving us one of the best interpretations of the international question. It is just splendid.

Irving Maurer, President, Beloit College

THE WORLD TOMORROW is really a great publication. I like the centering of its discussions in one topic and the numbers are really a symposium on important subjects.

Rev. John A. Ryan, National Catholic Welfare Conference

I frequently disagree with opinions and policies which find expression in *THE WORLD TOMORROW*. Nevertheless, I regard the magazine as very useful to students of international affairs, particularly to those who are striving for international peace. The articles are always direct and positive; they are never dull or hesitating.

Four Months' Record And a Foretaste

THESE writers, poets, critics and book reviewers you have met during the last four months. You will meet them again in *THE WORLD TOMORROW*, and many others of equally high rank and ability.

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FUTURE ISSUES

March: Industrial Warfare

VIOLENCE IN LABOR CONFLICTS, *by Stuart Chase.*

WHY VIOLENCE? *by Harry F. Ward.*

THE STRIKE: WHY IT IS JUSTIFIED, *by George Soule.*

THE STRIKE: WHY IT CAN NOT BE JUSTIFIED, *by John Haynes Holmes.*

Symposium: CAN ANYTHING REPLACE THE STRIKE? *Articles by William Green, John Brophy, Edo Fimmen, Margaret Bondfield, Toyohiko Kagawa, Leon Jouhaux, Frank Hodges, Gustav Dabringhaus, and others.*

CLASS WAR OR CLASS ERADICATION? *by A. J. Muste.*

WHERE VIOLENCE HAS NOT OCCURRED, *by Robert W. Bruere.*

April: Propaganda

May: Caribbean Number

June: Men and Women

July: Vacation Number

August: Rural Problems

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S. Ralph Harlow

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The Point of View

The World Tomorrow

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THE relations between the United States and the Philippines are obviously important for at least three reasons: the effects upon the Filipinos, upon the citizens of this country and upon the general question of international friendship and co-operation. We have endeavored, therefore, to assemble in this issue data that are relevant to all three phases of this problem.

The Philippines came to the United States at the end of the last century after the Spanish-American War. Considering the Islands as a trust, the "big brother" across the sea began at once the work of development. The results were truly amazing. Perhaps never in the history of mankind has this kind of work been done as efficiently and satisfactorily as in this case. The people and the Islands changed rapidly. Part of the American program was the education of the Filipinos to self-government. In this, too, they made excellent progress. From the very beginning the United States had declared its intention of granting independence at the proper time. During the Wilson Administration the fulfillment of the American promise was very near. But the War interfered. After the War the situation suffered a radical change. The international competition for rubber attracted attention to the Islands as a great potential rubber producer. Agitation to retain the Islands began at once. The Filipinos saw in this a threat of permanent retention. So they increased their cry for independence. This led to a deadlock between the Governor-General and the Legislature in the Islands and a special investigation by Carmi Thompson. Our contributors survey and interpret the entire situation of the last thirty years.

We have sought to show that, as important as are the questions of immediate material prosperity and efficient administration in the Islands, there are even more significant aspects of the problems, namely the effects of our in-

definite retention of the Philippines upon the imperialism of other great Powers and upon the future relations of the Orient and the Occident. We have also pointed out that there are numerous alternatives before us and that the whole problem is an exceedingly complex one. We are convinced that the policy of drifting is so dangerous that in the near future our Government should outline an intelligent and definite policy with regard to the Philippines.

Lewis S. Gannett is an Associate editor of *The Nation*, recently back from the Far East. A stronger argument for the indefinite retention of the Philippines has rarely been written than the one we publish from the pen of Jeremiah W. Jenks, President of Alexander Hamilton Institute of New York City. The case for immediate independence is stated by Pedro Guevara, Resident Commissioner at Washington from the Philippines. Herbert Adams Gibbons is author of many important books on world problems. Few persons have studied the field of economic imperialism more intensively than has Norman Thomas. The wider problem of imperialism in general is treated by H. N. Brailsford, noted British journalist and recent editor of *The New Leader*.

AMONG our non-topical contributors are Sarah N. Cleghorn, whose verse and articles frequently appear in leading periodicals. Ernest M. Patterson is Professor of Economics at the Wharton School of the University of Pennsylvania; Roland Gibson has made a special study of the organization of Pullman porters; Anna Rochester is a former editor and at present a Contributing Editor of *The World Tomorrow*, now on tour in the Orient.

Our chief book reviews are by Newell L. Sims, Professor of Sociology at Oberlin College; Halford E. Luccock, Contributing Editor of *The Christian Advocate*; and Professor Ernest M. Patterson.

THE WORLD TOMORROW

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